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IOWA YEARLY MEETING

—OF—

FRIENDS.

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Book of Discipline.

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OSKALOOSA HERALD  
PRINT.

*The Revision of 1891.*

THE RISE OF THE SOCIETY OF  
FRIENDS.

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The religious Society of Friends dates its rise from about the year 1647. This was, in England, a period in which many of the props, on which men had long been accustomed to lean, both in civil and religious matters, were shaken or removed. The fears, troubles, and heart-stirring thoughts connected with the domestic commotions which then prevailed in the nation, led many into a deep search as to the grounds of their opinions, and the real stability of their religious hopes; but the movements of this period must be traced to a much earlier date. To go to their source, we must at least go back to the days of the enlightened Wickliffe and the persecuted Lollards; but this would lead us beyond our space.

The English Reformers who fled into

Switzerland, during the persecution in the reign of Queen Mary, and who returned from their exile on the accession of Elizabeth to the throne, were far from being content with the point to which the Queen allowed the Reformation to be carried. Many of them, however, appeared to satisfy their conscience with the hope that they were doing more good by taking offices under her auspices than by leaving them to be filled by those who were less attached than themselves to the Protestant cause. But others could not be persuaded thus to compromise their religious judgment, and chose rather to remain without office and profit than to conform to all the rites and ceremonies which the Queen had chosen to impose upon the nation. Uniformity in matters of religion was at this time the favorite doctrine of all parties, and was hardly less espoused by Elizabeth than it had been by her sister Mary; for very severe laws were made in the reign of Elizabeth, under which both Papists and Protestant Dissenters were cruelly persecuted, and some of them even



put to death. A religious movement, deep and inward, though not very active, was going on during the subsequent reign of James the First; and it may fairly be said, that the continued denial to the people of the right of private judgment in religious matters, and the unchristian efforts which were made by his successor, Charles the First, to force conscience, contributed not a little to that convulsion of the State, in which the monarchy was for a time overthrown.

The proceedings of Archbishop Laud and his party, during the reign of this monarch, in endeavoring to assimilate the Episcopal Church of England more closely to the Church of Rome, excited a strong feeling of revulsion in the minds of many Episcopalians, and led the way to that extraordinary ascendancy which the Scotch Presbyterians suddenly obtained in England in those days. There was among this people, at that time, much high religious profession, united with bitter intolerance towards all who could not accept their Directory on matters of worship

and other outward services. There was, however, also to be seen much deep and practical religious conviction, and in not a very few an earnest search after truth. The strictness of their lives and the earnestness of their preaching doubtless recommended them to the more serious part of the nation, of various classes ; but, in connection with the power which they obtained, it is evident that they sought primarily the absolute ascendancy of their own church polity and doctrine. Though they had strongly denounced, in their own case, papal and prelatical imposition upon the conscience, yet they did not scruple, in the case of others, to attempt to rule in that seat of God ; and they were no less ready than their predecessors to punish those who could not bow to their authority. Thus it was evident that presbytery and prelate alike sought to be lords over God's heritage, and that amidst the earnest discussion respecting church government and the forms of religious worship, the essential, experimental work of the Holy Spirit in the heart, and the true liberty of

the Gospel, were in great measure overlooked. All the chief religious parties of the day so mistook the nature of Christianity as to endeavor to obtain their objects by the power of the sword; and many who were extensively engaged in the enterprise of reformation, if sincere in the outset, became corrupt by success, and sought selfish ends under the guise of patriotism and religion.

There was, however, a large number who were constant and earnest in their desire for the establishment of truth and righteousness; and these, grieved with the versatility and hypocrisy which prevailed, were led to search more deeply into things within them and around them. Many prayers ascended to Heaven from individuals and from little communities, scattered about in various places, that they might see more clearly the path in which they should walk, and be strengthened to follow Christ wherever He would lead them. The earnest cries of these were not in vain : they came to see that they had been too much engaged in discussion

about outward forms, and had too much depended upon man in the great work of religion, and for its establishment in the earth. They continued steadfast in the great doctrine that the door of God's mercy was freely opened to sinful man, through the propitiatory sacrifice of Christ alone; but they were awakened to see themselves and the condition of things around them in a new light. The requirements of a disciple, the denial of self, the transforming power of the Spirit, their introduction into the divine presence that they might really become sons of God and brethren of Christ, were things which, though they had heard them discussed, now took possession of their minds with the force and energy of new truths; and as they dwelt upon them, they were led to believe that there was for them a fuller deliverance from sin, and a closer union with Christ, than they had hitherto found. They were told indeed, that a state was not to be attained in this life, in which man walks before the Lord in entire allegiance to His will; but they believed, that

though from weakness he may slip or fall, yet his heart may nevertheless be so renewed by grace, as that his love shall be pure and simple, and his eye being single to the Lord, his whole mind may be enlightened to see truly and to pursue steadily the things which belong unto his peace. They felt and deeply lamented how short they were of this experience, which they believed to be the privilege of the Christian, and they sought help from many quarters ; for nothing less than this experience could satisfy their inward cravings, or their thirst after the knowledge of the very truth as it is in Jesus. These seeking people found, however, but little help from those who were esteemed the most eminent religious teachers, and they came to place less and less dependence upon man, and to look to the Lord only for light and strength.

Such appears to have been, with different degrees of clearness, the state of many minds in various parts of England when George Fox, who had himself been similarly led and deeply instructed in the

school of Christ, went forth preaching the truth, as he had found it to his own peace. Many received his message as the expression of their deepest thoughts, and as an answer to their fervent prayers. He preached Christ the light of the world, Christ crucified for the sins of all men, opening the way of reconciliation to all who believe in Him and receive Him into their hearts as their rightful Lord, Christ come in the flesh, and Christ, according to His promise, come in the Spirit, to be with His disciples in their individual and collective capacity to the end of the world.

These were the fundamental doctrines which George Fox preached; and it was not at all in disparagement of the doctrine of Christ having come in the flesh, that he dwelt more conspicuously upon that of Christ come in the Spirit, seeing the latter was that which, in the professing Church, Satan had been most busy in restricting and perverting. “I was glad,” says George Fox, “when the Lord God, and His Son Jesus Christ, sent me forth into the world, to preach His everlasting Gos-

pel and Kingdom, that I was commanded to turn people to that inward light, spirit and grace by which all might know their salvation and their way to God, even that Divine Spirit which would lead them into all truth." Christ dwelling in the heart by faith, ruling there, and subjecting everything to Himself by the power of His Spirit, was the experimental knowledge to which George Fox called men. This, he declared, was the state of liberty which Christ had promised to give to His followers, and which they only know who believe in and accept that "light, spirit and grace," which convicts of sin, and leads through deep repentance and living faith into righteousness. The Lord Jesus promised to be "with His disciples alway, even unto the end of the world." And these words, in George Fox's view, referred to His spiritual presence in the soul, as the teacher, bishop and prophet of His people; superseding all the Jewish priesthood, and excluding all those corrupt imitations of it, by which man, in various ages, had sought to exalt himself,

and to evade that spiritual rule of Christ, to which the flesh and the devil ever were, and still are, so strongly opposed.

He traveled unweariedly from place to place, calling men to repentance, and to come to God through Christ their Saviour, who had died for them, and who, by His Spirit within them, was enlightening, convicting, and seeking to convert them. There were many who heard this call with gladness of heart, and who came to sit under Christ's teaching, and to learn in all humility in His school. These, when deserted by kindred and friends, and persecuted on every hand, yet not forsaken by their gracious Lord, felt that it was "enough for the disciple to be as his Master." And indeed their sufferings were grievous and long. For when the Dissenters, who had complained so heavily of church tyranny, and who had spoken so well of liberty of conscience, and of the evils of state impositions in religious matters, had superseded the Presbyterians, they were not proof against the temptation of power : it was soon appar-



ent that they also, but too generally, “loved the uppermost seats in the synagogues, and to be called of men, Rabbi.” They were ready not only to take the pulpits of the ejected ministers, but also to extort from others who conscientiously differed with them that forced maintenance for preaching which had been gall-ing to many of themselves, when it was imposed by prelatical or presbyterian authority. It is due to the cause of truth as maintained by the early Friends, to remark that they upheld liberty of conscience, not only when suffering under persecution, but also when they were raised to power in the province of Pennsylvania.

Those who united with George Fox in his views of the presence of Christ in the Church and in its individual members, and who believed in His spiritual guidance and teaching, could not conform to the customary modes of worship. They met together to worship God, who is a spirit, in spirit and in truth. They could not offer to Him words which did not truly express their feelings. They believed that

in true worship all acts must be performed in the abasement of self, and under the leading of the Holy Spirit. When assembled, they were often strengthened and comforted together in silent waiting before the Lord ; whilst, individually, they breathed their secret aspirations unto God, and realized that Christ was amongst them by His Spirit, uniting their hearts together in mutual love to Him and His great cause. And when any amongst them, under this deep feeling of true worship, were constrained in spirit to speak the word of exhortation, prayer, or praise, they gratefully accepted it, as from the Lord, and as drawing to Him. But preconcerted human arrangements for preaching or prayer ; the setting up of one man as the sole teacher in the congregation ; the establishment of a body of such ministers by the State ; the imposition of their maintenance upon those who differed with them ; all these were, in their view, violations of great Christian principles, interfering with Christ's authority and government in His Church, and excluding the

free exercise of the various gifts bestowed by Him for its edification. They admitted freely the preaching of women, as well as that of men, according to the practice of the apostolic age, when sons and daughters prophesied, and the Spirit of the Lord was poured out upon "servants and handmaidens," not limiting the number in any church.

Though the Friends maintained the right and duty of the members of a Christian church to exercise the spiritual gifts with which they were severally endowed, they held that the authority to judge of the offered services of the members rested with the assembled body of the church, under the direction of its spiritual Head. Entire individual independence in society is a contradiction in terms. In the primitive Church, though there was the utmost liberty of prophesying, it is declared that "the spirits of the prophets are subject to the prophets, for God is not the author of confusion, but of peace, as in all the churches of the saints." The members were "subject one to another in the fear

of Christ," and this subjection, as well as the duty of caring for and watching over one another for good, was clearly recognized by Friends, and formed the basis of that system of discipline which was established amongst them, and under which, as members of the body, they enjoyed so large a measure of liberty in connexion with true order. Under this discipline the poor were cared for, the education of the youth was promoted, religious efforts were used to reclaim the erring and delinquent members, and when Christian labor had failed, the ultimate proceeding was the declaration of the Society's disunity with the offender as one of its members. This proceeding carried with it no proscription from its religious worship or the ordinary intercourses of human kindness, and the Society was open at all times to receive the disowned person into fellowship on the evidence of reformation. As the Society declined conscientiously the usual rites in connexion with marriages, births and deaths, the registration of these events was under the special care of the

meetings for discipline. After two hundred years from its establishment, the original system of church government is with much benefit steadily acted upon, and those principles which, at its rise, united the members of the Society in Christian fellowship, continue to be maintained by their successors and to distinguish them from other religious bodies.

Believing that no typical or ceremonial rites were appointed by Christ or His apostles for the continual or universal observance of the Church, in accordance with their views of the spirituality of the Gospel dispensation, they abstained from the use of Water Baptism, and from what is called the Sacrament of the Lord's Supper. In the declaration of Christ, that the time was at hand when "they that worship the Father, must worship Him in spirit and in truth," they saw the essential abolition of all ritual religious services, and the opening of a real spiritual relation and intercourse between man and his Creator.

The imposition of tithes on the people

they esteemed to be a virtual recognition of the continued authority of Judaism, and a practical denial that Christ had come, had superseded the whole Judaical economy, and had placed upon the site of its departed glories the spiritual temple in which He was the great High Priest. He said to His disciples, "Freely ye have received, freely give." Those whom He sent to minister to His flock in spiritual things were entitled to partake of the carnal things of those who received their message ; but this natural claim gave no authority, they asserted, to the imposition of payment. Such an imposition, in their view, was utterly opposed to the liberty and nobility of the Christian system, and was an evidence of corruption in the church which practiced it, whatever name that church might bear. They called men, therefore, to come out of it; to leave hireling priests and mere lip services ; and to come to Christ alone for the supply of their spiritual necessities. To pay the ecclesiastical demands imposed upon them would, in their judgment, be a virtual

recognition on their part of an unchristian system, for they esteemed it a case in which they must act upon the apostolic rule, "to obey God rather than men."

In obedience also to Christ's command, "Swear not at all," they refused all judicial as well as other oaths; and in like accordance with His command to love one's enemies, and not to return evil for evil, they believed that all war was unlawful to the Christian. They did not seek to be singular; but in the maintenance of strict truth, and the avoidance of pride and flattery, they were led into great simplicity in dress, manners, and language.

These various testimonies brought upon them much contumely from the high professors as well as from the profane. They were said to be "against ministry, magistracy, and ordinances;" but being brought into an entire submission to whatever, in their enlightened consciences, they believed to be the will of their Lord, they acted simply and decidedly upon their convictions of duty, and gave up all that they counted dear, in faithful allegiance to

Him; and many of them went forth into the highways and hedges to proclaim the truth, believing themselves called to invite others to come and enjoy the Gospel liberty which they had found. Great were their sufferings when the professors of Oliver Cromwell's days had the rule in England; and still greater were they under the government of the second Charles, when the Episcopalians were to be restored to power, and when the prominent members of "Church and State" seemed to vie with each other, both in licentious indulgence and in cruelty. A systematic, legalized effort appears, at this period, to have been made to exterminate the "Quakers"! Cruel laws of Henry the Eighth and Queen Elizabeth, made originally against the Papists, were revived, especially those for the regular attendance at "church" and the taking of the oath of allegiance, and were executed with severity upon the Friends.

The Conventicle Act, passed in the year 1664, prohibited the meeting together of five or more persons for the exercise of religion, in a manner contrary to the liturgy



or practice of the Church of England, under pain of being committed to prison for the first offence, and transported beyond the seas for the second ! An act had previously been passed against those who, “on the ground that it was contrary to the word of God,” refused to take an oath before a lawful magistrate; or who should, “by printing, writing, or otherwise, go about to maintain and defend, that the taking of an oath is, in any case whatsoever, altogether unlawful;” and this offence was in the Conventicle Act also made punishable by transportation !

With these and similar legal measures, bishops, clergy, judges and magistrates, with the aid of a host of wicked informers, betook themselves to the work of hunting down these Christian people. At one period more than 4,200 of them were shut up in close and noisome prisons, chiefly for meeting together to worship God in such manner as they believed He required of them, and for refusing to take oaths. When the plague was raging in London in 1665, the persecutors were busily engaged

in committing Friends to infected prisons, and putting them on board vessels for transportation. Many died in prison, and out of fifty-five put on board one vessel, designed to transport them to the colonies, twenty-seven died of the plague, rescued from the hands of cruel men, and, as we reverently believe, taken to be with their Lord.

All the trials, however, which were permitted to attend them did not shake their faith and constancy. Though the world hated them, they were heartily united in love to God and one another. At the hazard of their own liberty, those who were at large visited their brethren who were in prison, and ministered to them. And at a time when many of them were sick and dying from their confinement in filthy holes and dungeons, a large number of their friends entreated, that if their afflicted brethren could not otherwise be relieved, they themselves might be allowed to take, body for body, the places of the most suffering prisoners. The government, unmoved, rejected the offer, but the love which directed it was not without its

influence on the minds of the people, who could not avoid observing how largely the despised "Quakers" evinced the charity, as well as the zeal and constancy, of the primitive Christians.

Many persons were led by the treatment and by the conduct of the early Friends to look more carefully into their doctrines and manners: they remembered that, heretofore, the way of truth had been everywhere spoken against; and when they found that these objects of general reproach were industrious in their callings and exemplary in all the duties of social life, and that they were also ready to forsake houses and lands, parents and children, rather than disobey what they believed to be the law of Christ, the inquirers were often led to conclude that these much despised people were indeed true followers of Him who, with His disciples, was not of this world, and therefore the world hated them.

It is worthy of remark how much this kind of conviction, not founded on minute reasoning, but resting chiefly on the prac-

tical and internal evidence of the truth, whether furnished by the lives of its converts, or by the fruits produced by the operation of the Spirit in the hearts of those to whom it is preached, has marked the course through which Christ, the great Head of His own Church, has in all ages, thought fit to gather His people out of the world. In the opening of the Gospel day, though then accompanied by extraordinary miracles, there was much of this process to be observed: and in the subsequent revivals of religious life, whether in Germany, Switzerland, or England, a large majority of the converts were brought to Christ through an inward sense of the Truth, finding, as they did, that the doctrine preached conformed both to Scripture and to the testimony of the Holy Spirit, the witness for God in their own hearts.

Many among the early converts to the Truth, who had been wise and great in this world, were made willing to become fools in the sight of men. They humbly sought to learn of that promised Com-

forter, who the Saviour declared, should “teach” His disciples “all things,” and bring to their “remembrance whatsoever He had said unto them.” Their delight was in the law of the Lord, and they gloried in nothing save in the cross of Christ, by whom the world was crucified unto them, and they unto the world.

They found, as one of them has said, that it was the nature of true faith to produce a holy fear of offending God, a deep reverence for His precepts, and a most tender regard to the inward testimony of His Spirit. They proved that those who truly believe, receive Christ in all His offers to the soul; and that to those who thus receive Him, is given power to become the sons of God,—ability to do whatsoever He requires; strength to mortify their lusts, to control their affections, deny themselves, and to overcome the world in its most enticing appearances. This is the true bearing of that blessed cross of Christ, which, according to His own words, is the great and essential characteristic of His disciples. That the

early Friends were among these true cross-bearing disciples, was abundantly evidenced before the world in their lives; and by these, as well as by their preaching, they held out to mankind the apostolic invitation, "come and have fellowship with us; for truly our fellowship is with the Father, and with His Son Jesus Christ."

# The Declaration of Faith.

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## THE DECLARATION OF FAITH.\*

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Believing that God has designed that our branch of His Church, which the Good Shepherd has gathered into one flock, and who have received the Gospel of Salvation as fellow-members of the body of Christ, should hold the truth in righteousness, keep the unity of the Spirit and constantly seek to attain unto the unity of the faith and of the knowledge of the Son of God, we, therefore, humbly adopt and will faithfully profess and publish these fundamental doctrines of Christian Truth:

### OF GOD.

We believe in one holy, almighty, all-wise, and everlasting God, the Father, the Creator and Preserver of all things; and in Jesus Christ, His only Son, our Lord, by whom all things were made, and by

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\* This Declaration of Faith was prepared by the General Conference of Friends, held in Richmond, Indiana, in 1887.

whom all things consist; and in one Holy Spirit, proceeding from the Father and the Son, the Reprover of the world, the Witness for Christ, and the Teacher, Guide; and Sanctifier of the people of God ; and that these three are one in the eternal Godhead ; to whom be honor, praise, and thanksgiving, now and forever. Amen.

#### THE LORD JESUS CHRIST.

It is with reverence and thanksgiving that we profess our unwavering allegiance to our Lord and Saviour, Jesus Christ. No man hath seen God at any time ; the only begotten Son, who is in the bosom of the Father, He hath declared Him. In Him was life, and the life was the light of men. He is the true Light which lighteth every man that cometh into the world ; through whom the light of truth in all ages has proceeded from the Father of lights. He is the eternal Word who was with God and was God, revealing Himself in infinite wisdom and love, both as man's Creator and Redeemer; for by

Him were all things created that are in heaven and that are in earth, visible and invisible. Conceived of the Holy Ghost, born of the virgin Mary, the Word was made flesh and dwelt amongst men. He came in the fulness of the appointed time, being verily foreordained before the foundation of the world, that He might fulfill the eternal counsel of the righteousness and love of God for the redemption of man. In Him dwelleth all the fulness of the Godhead bodily. Though He was rich, yet, for our sakes, He became poor, veiling in the form of a servant the brightness of His glory, that through Him the kindness and love of God towards man might appear in a manner every way suited to our wants and finite capacities. He went about doing good; for us He endured sorrow, hunger, thirst, weariness, pain, unutterable anguish of body and of soul, being in all points tempted like as we are, yet without sin. Thus humbling Himself that we might be exalted, He emphatically recognized the duties and the sufferings of humanity as amongst the means

whereby, through the obedience of faith, we are to be disciplined for heaven, sanctifying them to us, by Himself performing and enduring them, leaving us the one perfect example of all righteousness in self-sacrificing love.

But not only in these blessed relations must the Lord Jesus be ever precious to His people. In Him is revealed as true God and perfect man, a Redeemer, at once able to suffer and almighty to save. He became obedient unto death, even the death of the cross, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; in whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace. It is our joy to confess that the remission of sins which any partake of is only in and by virtue of His most satisfactory sacrifice and no otherwise. He was buried and rose again the third day, according to the Scriptures, becoming the first fruits of them that sleep, and having shown Himself alive after His passion, by many infallible

proofs, he ascended into heaven, and hath sat down at the right hand of the Majesty on high, now to appear in the presence of God for us. With the apostles, who beheld His ascension, we rest in the assurance of the angelic messengers, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." With the Apostle John, we would desire to unite in the words, "Amen; even so, come, Lord Jesus." And now, whilst thus watching and waiting, we rejoice to believe that He is our King and Saviour. He is the one Mediator of the new and everlasting covenant, who makes peace and reconciliation between God offended and man offending; the great High Priest whose priesthood is unchangeable. He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. All power is given unto Him in heaven and in earth. By Him the world shall be judged in righteousness; for the Father judgeth no man, but hath committed all

judgment unto the Son, that all men should honor the Son even as they honor the Father. All that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment (R. V.).

We reverently confess and believe that divine honor and worship are due to the Son of God, and that He is in true faith to be prayed unto, and His name to be called upon, as the primitive Christians did, because of the glorious oneness of the Father and the Son ; and that we can not acceptably offer prayer and praises to God, nor receive from Him a gracious answer or blessing, but in and through His dear Son.

We would, with humble thanksgiving, bear an especial testimony to our Lord's perpetual dominion and power in His Church. Through Him the redeemed in all generations have derived their light, their forgiveness, and their joy. All are members of this Church, by whatsoever

name they may be called amongst men, who have been baptized by the one Spirit into the one body; who are builded as living stones upon Christ, the Eternal Foundation, and are united in faith and love in that fellowship which is with the Father and with the Son. Of this Church the Lord Jesus Christ is the alone Head. All its true members are made one in Him. They have washed their robes and made them white in His precious blood, and He has made them priests unto God and His Father. He dwells in their hearts by faith, and gives them of His peace. His will is their law, and in Him they enjoy the true liberty, a freedom from the bondage of sin.

#### THE HOLY SPIRIT.

We believe that the Holy Spirit is, in the unity of the eternal Godhead, one with the Father and with the Son. He is the Comforter "Whom," saith Christ, "the Father will send in My name." He convinces the world of sin, of righteousness, and of judgment. He testifies of

and glorifies Jesus. It is the Holy Spirit who makes the evil manifest. He quickens them that are dead in trespasses and sins, and opens the inward eye to behold the Lamb of God that taketh away the sin of the world. Coming in the name and with the authority of the risen and ascended Saviour, He is the precious pledge of the continued love and care of our exalted King. He takes of the things of Christ and shows them, as a realized possession, to the believing soul. Dwelling in the hearts of believers, He opens their understandings that they may understand the Scriptures, and becomes, to the humble and surrendered heart, the Guide, Comforter, Support, and Sanctifier.

We believe that the essential qualification for the Lord's service is bestowed upon His children through the reception and baptism of the Holy Ghost. This Holy Spirit is the seal of reconciliation to the believer in Jesus, the witness to his adoption into the family of the redeemed; the earnest and the foretaste of the full communion and perfect joy which are



reserved for them that endure unto the end.

We own no principle of spiritual light, life, or holiness, inherent by nature in the mind or heart of man. We believe in no principle of spiritual light, life, or holiness, but the influence of the Holy Spirit of God, bestowed on mankind, in various measures and degrees, through Jesus Christ our Lord. It is the capacity to receive this blessed influence, which, in an especial manner, gives man pre-eminence above the beasts that perish; which distinguishes him in every nation and in every clime, as an object of the redeeming love of God; as a being not only intelligent but responsible; for whom the message of salvation through our crucified Redeemer is, under all possible circumstances, designed to be a joyful sound. The Holy Spirit must ever be distinguished, both from the conscience which He enlightens, and from the natural faculty of reason, which, when unsubjected to His Holy influence, is, in the things of God, very foolishness. As the eye is to the body,

so is the conscience to our inner being, the organ by which we see; and, as both light and life are essential to the eye, so conscience, as the inward eye, cannot see aright, without the quickening and illumination of the Spirit of God. One with the Father and the Son, the Holy Spirit can never disown or dishonor our once crucified and now risen and glorified Redeemer. We disavow all professed illumination or spirituality that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem.

#### THE HOLY SCRIPTURES.

It has ever been, and still is, the belief of the Society of Friends, that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation, through faith which is in Jesus Christ. "These are written that ye might believe that Jesus is the Christ, the

Son of God; and that believing ye might have life through His name." The Scriptures are the only divinely authorized record of the doctrines which we are bound, as Christians, to accept, and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith, any doctrine which is not contained in them; and whatsoever any one says or does, contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion. To the Christian, the Old Testament comes with the solemn and repeated attestation of his Lord. It is to be read in the light and completeness of the New; thus will its meaning be unveiled, and the humble disciple will be taught to discern the unity and mutual adaptation of the whole, and the many-sidedness and harmony of its testimony to Christ. The great Inspirer of Scripture is ever its true Interpreter. He performs this office in condescending love, not by superseding our understandings,

but by renewing and enlightening them. Where Christ presides, idle speculation is hushed ; His doctrine is learned in the doing of His will, and all knowledge ripens into a deeper and richer experience of His truth and love.

#### MAN'S CREATION AND FALL.

It pleased God, in His wisdom and goodness, to create man out of the dust of the earth, and to breathe into his nostrils the breath of life, so that man became a living soul; formed after the image and likeness of God, capable of fulfilling the divine law, and of holding communion with his Maker. Being free to obey, or to disobey, he fell into transgression through unbelief, under the temptation of Satan, and thereby lost that spiritual life of righteousness, in which he was created; and so death passed upon him as the inevitable consequence of sin. As the children of fallen Adam all mankind bear his image. They partake of his nature, and are involved in the consequences of his fall. To every member of every suc-

cessive generation, the words of the Redeemer are alike applicable, "Ye must be born again." But while we hold these views of the lost condition of man in the fall, we rejoice to believe that sin is not imputed to any until they transgress the divine law, after sufficient capacity has been given to understand it; and that infants, though inheriting this fallen nature, are saved in the infinite mercy of God, through the redemption which is in Christ Jesus.

#### JUSTIFICATION AND SANCTIFICATION.

"God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We believe that justification is of God's free grace, through which, upon repentance and faith, He pardons our sins, and imparts to us a new life. It is received, not for any works of righteousness that we have done, but in the unmerited mercy of God in Christ Jesus. Through faith in Him, and the shedding of His precious blood, the guilt

of sin is taken away, and we stand reconciled to God. The offering up of Christ as the propitiation for the sins of the whole world, is the appointed manifestation both of the righteousness and of the love of God. In this propitiation the pardon of sin involves no abrogation or relaxation of the law of holiness. It is the vindication and establishment of that law, in virtue of the free and righteous submission of the Son of God Himself to all its requirements. He, the unchangeably just, proclaims Himself the justifier of him that believeth in Jesus. From age to age, the sufferings and death of Christ have been a hidden mystery, and a rock of offense to the unbelief and pride of man's fallen nature; yet, to the humble penitent whose heart is broken under the convicting power of the Spirit, life is revealed in that death. As he looks upon Him who was wounded for our transgressions, and upon whom the Lord was pleased to lay the iniquity of us all, his eye is more and more opened to see, and his heart to understand, the exceeding sin-

fulness of sin for which the Saviour died; whilst in the sense of pardoning grace, he will joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

We believe that in connexion with justification is regeneration: that they who come to this experience know that they are not their own; that being reconciled to God by the death of His Son, we are saved by His life; a new heart is given and new desires; old things are passed away, and we become new creatures, through faith in Christ Jesus; our wills being surrendered to His holy will, grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord.

Sanctification is experienced in the acceptance of Christ in living faith for justification, in so far as the pardoned sinner, through faith in Christ, is clothed with a measure of His righteousness and receives the Spirit of promise; for, as saith the Apostle, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

We rejoice to believe that the provisions of God's grace are sufficient to deliver from the power, as well as from the guilt, of sin, and to enable His believing children always to triumph in Christ. How full of encouragement is the declaration, "According to your faith be it unto you." Whosoever submits himself wholly to God, believing and appropriating His promises, and exercising faith in Christ Jesus, will have his heart continually cleansed from all sin by His precious blood, and, through the renewing, refining power of the Holy Spirit, be kept in conformity to the will of God, will love Him with all his heart, mind, soul and strength, and be able to say with the Apostle Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Thus, in its full experience, sanctification is deliverance from the pollution, nature, and love of sin. To this we are every one called, that we may serve the Lord without fear, in holiness and righteousness before Him, all the days of our life. It was the prayer of the



Apostle for the believers, “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.” Yet the most holy Christian is still liable to temptation, is exposed to the subtle assaults of Satan, and can only continue to follow holiness as he humbly watches unto prayer, and is kept in constant dependence upon his Saviour, walking in the light, in the loving obedience of faith.

#### THE RESURRECTION AND FINAL JUDGMENT.

We believe, according to the Scriptures, that there shall be a resurrection from the dead, both of the just and of the unjust, and that God hath appointed a day in which He will judge the world in righteousness, by Jesus Christ whom He hath ordained. For, as saith the Apostle, “We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to

that he hath done, whether it be good or bad.”

We sincerely believe, not only a resurrection in Christ from the fallen and sinful state here, but a rising and ascending into glory with Him hereafter; that when He at last appears we may appear with Him in glory. But that all the wicked, who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation. And that the soul of every man and woman shall be reserved, in its own distinct and proper being, and shall have its proper body as God is pleased to give it. It is sown a natural body, it is raised a spiritual body; that being first which is natural, and afterward that which is spiritual. And though it is said, “This corruptible shall put on incorruption, and this mortal shall put on immortality,” the change shall be such as will accord with the declaration, “Flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption.” We shall be raised out of all corruption and

corruptibility, out of all mortality, and shall be the children of God, being the children of resurrection.

“Our citizenship is in heaven” (R. V.), from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

We believe that the punishment of the wicked and the blessedness of the righteous shall be everlasting, according to the declaration of our compassionate Redeemer, to whom the judgment is committed, “These shall go away into eternal punishment, but the righteous into eternal life” (R. V.).

#### BAPTISM.

We would express our continued conviction that our Lord appointed no outward rite or ceremony for observance in His Church. We accept every command of our Lord in what we believe to be its genuine import, as absolutely conclusive.

The question of the use of outward ordinances is with us a question, not as to the authority of Christ, but as to His real meaning. We reverently believe that, as there is one Lord and one faith, so there is, under the Christian dispensation, but one baptism, even that whereby all believers are baptized in the one Spirit into the one body. This is not an outward baptism with water, but a spiritual experience; not the putting away of the filth of the flesh, but that inward work which, by transforming the heart and settling the soul upon Christ, brings forth the answer of a good conscience towards God, by the resurrection of Jesus Christ, in the experience of His love and power, as the risen and ascended Saviour. No baptism in outward water can satisfy the description of the Apostle, of being buried with Christ by baptism unto death. It is with the Spirit alone that any can be thus baptized. In this experience the announcement of the Forerunner of our Lord is fulfilled, "He shall baptize you with the Holy Ghost and with fire." In this view

we accept the commission of our blessed Lord as given in Matthew xxviii. 18th, 19th and 20th verses: “And Jesus came to them and spake unto them saying: All authority has been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and, lo, I am with you alway, even unto the end of the world” (R. V.). This commission, as we believe, was not designed to set up a new ritual under the new covenant, or to connect the initiation into a membership, in its nature essentially spiritual, with a mere ceremony of a typical character. Otherwise it was not possible for the Apostle Paul, who was not a whit behind the very chiefest apostles, to have disclaimed that which would, in that case, have been of the essence of his commission when he wrote, “Christ sent me not to baptize, but to preach the Gospel.” Whenever an external ceremony is commanded, the particu-

lars, the mode and incidents of that ceremony, become of its essence. There is an utter absence of these particulars in the text before us, which confirms our persuasion that the commission must be construed in connection with the spiritual power which the risen Lord promised should attend the witness of His apostles and of the Church to Him, and which, after Pentecost, so mightily accompanied their ministry of the word and prayer, that those to whom they were sent were introduced into an experience wherein they had a saving knowledge of, and living fellowship with, the Father and the Son and the Holy Spirit.

#### THE SUPPER OF THE LORD.

Intimately connected with the conviction already expressed is the view that we have ever maintained as to the true supper of the Lord. We are well aware that our Lord was pleased to make use of a variety of symbolical utterances, but He often gently upbraided His disciples for accepting literally what He had intended only

in its spiritual meaning. His teaching, as in His parables or in the command to wash one another's feet, was often in symbols, and ought ever to be received in the light of His own emphatic declaration, "The words that I speak unto you, they are spirit and they are life." The old covenant was full of ceremonial symbols; the new covenant, to which our Saviour alluded at the last supper, is expressly declared by the prophet to be "not according to the old." We cannot believe that in setting up this new covenant the Lord Jesus intended an institution out of harmony with the spirit of this prophecy. The eating of His body and the drinking of His blood cannot be an outward act. They truly partake of them who habitually rest upon the sufferings and death of their Lord as their only hope, and to whom the indwelling Spirit gives to drink of the fulness that is in Christ. It is this inward and spiritual partaking that is the true supper of the Lord.

The presence of Christ with His Church is not designed to be by symbol or repre-

sentation, but in the real communication of His own Spirit. "I will pray the Father and He shall give you another Comforter, who shall abide with you forever." Convincing of sin, testifying of Jesus, taking of the things of Christ, this blessed Comforter communicates to the believer and to the Church, in a gracious, abiding manifestation, the **REAL PRESENCE** of the Lord. As the great remembrancer, through whom the promise is fulfilled, He needs no ritual or priestly intervention in bringing to the experience of the true commemoration and communion. "Behold," saith the risen Redeemer, "I stand at the door and knock. If any man hear my voice and open the door, I will come in and sup with him and he with me." In an especial manner, when assembled for congregational worship, are believers invited to the festival of the Saviour's peace, and in a united act of faith and love, unfettered by any outward rite or ceremonial, to partake together of the body that was broken and of the blood that was shed for them, without the gates



of Jerusalem. In such a worship they are enabled to understand the words of the apostle as expressive of a sweet and most real experience: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread that we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread."

#### PUBLIC WORSHIP.

Worship is the adoring response of the heart and mind to the influence of the Spirit of God. It stands neither in forms nor in the formal disuse of forms. It may be without words as well as with them, but it *must* be in spirit and in truth. We recognize the value of silence, not as an end, but as a means toward the attainment of the end; a silence, not of listlessness or of vacant musing, but of holy expectation before the Lord. Having become His adopted children through faith in the Lord Jesus Christ, it is our privilege to meet together and unite in the

worship of Almighty God, to wait upon Him for the renewal of our strength, for communion one with another, for the declaration of the glad tidings of salvation to the unconverted who may gather with us. This worship depends not upon numbers. Where two or three are gathered together in the name of Christ there is a church, and Christ, the living Head, in the midst of them. Through His mediation, without the necessity for any inferior instrumentality, is the Father to be approached and reverently worshiped. The Lord Jesus has forever fulfilled and ended the typical and sacrificial worship under the law, by the offering up of Himself upon the cross for us, once for all. He has opened the door of access into the inner sanctuary, and graciously provides spiritual offerings for the service of His temple, suited to the several conditions of all who worship in spirit and in truth. The broken and the contrite heart, the confession of the soul prostrate before God, the prayer of the afflicted when he is overwhelmed, the earnest wrestling of the spirit, the

outpouring of humble thanksgiving, the spiritual song and melody of the heart, the simple exercise of faith, the self-denying service of love, these are among the sacrifices which He, our merciful and faithful High Priest, is pleased to prepare, by His Spirit, in the hearts of them that receive Him, and to present with acceptance unto God.

By the immediate operations of the Holy Spirit, He, as the Head of the Church, alone selects and qualifies those who are to present His messages or engage in other service for Him, and, hence, we cannot commit any formal arrangement to any one in our regular meetings for worship. We are well aware that the Lord has provided a diversity of gifts for the needs both of the Church and of the world, and we desire that the Church may feel her responsibility, under the government of her Great Head, in doing her part to foster these gifts, and in making arrangements for their proper exercise.

It is not for individual exaltation, but for mutual profit, that the gifts are

bestowed; and every living church, abiding under the government of Christ, is humbly and thankfully to receive and exercise them, in subjection to her Holy Head. The church that quenches the Spirit and lives to itself alone must die.

We believe the preaching of the Gospel to be one of the chief means, divinely appointed, for the spreading of the glad tidings of life and salvation through our crucified Redeemer, for the awakening and conversion of sinners, and for the comfort and edification of believers. As it is the prerogative of the Great Head of the Church alone to select and call the ministers of His Gospel, so we believe that both the gift and the qualification to exercise it must be derived immediately from Him; and that, as in the primitive Church, so now also, He confers spiritual gifts upon women as well as upon men, agreeably to the prophecy recited by the Apostle Peter, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy;"

respecting which the apostle declares, “the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

As the gift is freely received, so it is to be freely exercised, in simple obedience to the will of God.

Spiritual gifts, precious as they are, must not be mistaken for grace; they add to our responsibility, but do not raise the minister above his brethren or sisters. They must be exercised in continued dependence upon our Lord, and blessed is that ministry in which man is humbled, and Christ and His grace exalted. “He that is greatest among you,” said our Lord and Master, “let him be as the younger; and he that is chief as he that doth serve. I am among you as he that serveth.”

While the church cannot confer spiritual gifts, it is its duty to recognize and foster them, and to promote their efficiency by all the means in its power. And while, on the one hand, the Gospel should never be preached for money, on the other, it is

the duty of the church to make such provision that it shall never be hindered for want of it.

The Church, if true to her allegiance, cannot forget her part in the command, "Go ye into all the world, and preach the Gospel to every creature." Knowing that it is the Spirit of God that can alone prepare and qualify the instruments who fulfill this command, the true disciple will be found still sitting at the feet of Jesus, listening that he may learn, and learning that he may obey. He humbly places himself at his Lord's disposal, and when he hears the call, "Whom shall I send, and who will go for us?" is prepared to respond, in child-like reverence and love, "Here am I, send me."

#### PRAYER AND PRAISE.

Prayer is the outcome of our sense of need, and of our continual dependence upon God. He who uttered the invitation, "Ask and it shall be given you," is Himself the Mediator and High Priest who, by His Spirit, prompts the petition and

who presents it with acceptance before God. With such an invitation, prayer becomes the duty and the privilege of all who are called by His name. Prayer is, in the awakened soul, the utterance of the cry, "God be merciful to me, a sinner;" and, at every stage of the believer's course, prayer is essential to his spiritual life. A life without prayer is a life practically without God. The Christian's life is a continual asking. The thirst that prompts the petition produces, as it is satisfied, still deeper longings, which prepare for yet more bounteous supplies, from Him who delights to bless. Prayer is not confined to the closet. When uttered in response to the promptings of the Holy Spirit, it becomes an important part of public worship, and, whenever the Lord's people meet together in His name, it is their privilege to wait upon Him for the spirit of grace and supplication. A life of prayer cannot be other than a life of praise. As the peace of Christ reigns in the Church, her living members accept all that they receive, as from His pure bounty,

and each day brings them fresh pledges of their Father's love. Satisfied with the goodness of His house, whether as individuals, as families, or as congregations, they will be still praising Him, heart answering to heart, "Bless the Lord, O my soul: and all that is within me, bless His holy name."

LIBERTY OF CONSCIENCE IN ITS RELATION  
TO CIVIL GOVERNMENT.

That conscience should be free, and that in matters of religious doctrine and worship man is accountable to God, are truths which are plainly declared in the New Testament, and which are confirmed by the whole scope of the Gospel, and by the example of our Lord and His disciples: To rule over the conscience, and to command the spiritual allegiance of His creature man, is the high and sacred prerogative of God alone. In religion every act ought to be free. A forced worship is plainly a contradiction in terms, under that dispensation in which the worship of the Father must be in spirit and in truth.



We have ever maintained that it is the duty of Christians to obey the enactments of civil government, except those which interfere with our allegiance to God. We owe much to its blessing. Through it we enjoy liberty and protection, in connection with law and order. Civil government is a divine ordinance, instituted to promote the best welfare of man, hence magistrates are to be regarded as God's ministers, who should be a terror to evil doers and a praise to them that do well. Therefore, it is with us a matter of conscience to render them respect and obedience in the exercise of their proper functions.

#### MARRIAGE.

Marriage is an institution graciously ordained by the Creator Himself for the help and continuance of the human family. It is not a mere civil contract, and ought never to be entered upon without a reference to the sanction and blessing of Him who ordained it. It is a solemn engagement for the term of life, designed for the mutual assistance and comfort of both

sexes, that they may be helpmeets to each other in things temporal and spiritual. To this end it should imply concurrence in spiritual as well as temporal concerns, and should be entered upon discreetly, soberly, and in the fear of the Lord.

PEACE.

We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Lawgiver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, "Love your enemies." In enjoining this love, and the forgiveness of injuries, He who has brought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them.

We cannot doubt that they are incum-

bent now, and that we have in the prophetic Scriptures the distinct intimation of their direct application, not only to individuals, but to nations also. When nations conform their laws to this divine teaching, wars must necessarily cease.

We would, in humility, but in faithfulness to our Lord, express our firm persuasion that all the exigencies of civil government and social order may be met under the banner of the Prince of Peace, in strict conformity with His commands.

#### OATHS.

We hold it to be the inalienable privilege of the disciple of the Lord Jesus that His statements concerning matters of fact within his knowledge should be accepted, under all circumstances, as expressing his belief as to the fact asserted. We rest upon the plain command of our Lord and Master, "Swear not at all;" and we believe any departure from this standard to be prejudicial to the cause of truth and to that confidence between man and man, the maintenance of which is indispensable

to our mutual well-being. This command, in our persuasion, applies not to profane swearing only, but to judicial oaths also. It abrogates any previous permission to the contrary, and is, for the Christian, absolutely conclusive.

#### THE FIRST DAY OF THE WEEK.

Whilst the remembrance of our Creator ought to be, at all times, present with the Christian, we would express our thankfulness to our Heavenly Father that He has been pleased to honor the setting apart of one day in seven for the purposes of holy rest, religious duties, and public worship; and we desire that all under our name may avail themselves of this great privilege, as those who are called to be risen with Christ, and to seek those things that are above, where He sitteth at the right hand of God. May the release thus granted from other occupations be diligently improved. On this day of the week especially ought the households of Friends to be assembled for the reading of the Scriptures and for waiting upon

the Lord; and we trust that, in a Christianly wise economy of our time and strength, the engagements of the day may be so ordered as not to frustrate the gracious provision thus made for us by our Heavenly Father, or to shut out the opportunity either for public worship or for private retirement and devotional reading.

In presenting this declaration of our Christian faith, we desire that all our members may be afresh encouraged, in humility and devotedness, to renewed faithfulness in fulfilling their part in the great mission of the Church, and through the Church to the world around us, in the name of our crucified Redeemer. Life *from* Christ, life *in* Christ, must ever be the basis of life *for* Christ. For this we have been created and redeemed, and, by this alone, can the longings of our immortal souls be satisfied.



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# The Form of Government.





# THE FORM OF GOVERNMENT.

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## CHAPTER I.

### THE CHURCH.

The Church of Christ is spiritual and consists of all who are born of the Spirit. But in this world it is also an organization, consisting of all those Christians, together with their children, who voluntarily associate themselves together in separate churches, or in societies of churches, for fellowship, for divine worship, for the promotion of truth and righteousness, and for the edification and oversight one of another. As Christ is the Head of the spiritual and invisible, so He is the Head of the organized and visible Church. In all her assemblies of every kind all members of His Church should, therefore, cheerfully heed the precept of our Lord, "One is your Teacher, even Christ, and

all ye are brethren.” All are to submit themselves one to another in the fear of Christ.

Yet our blessed Saviour, as at first, calls those who shall be ministers of His word, and elders in the churches, whom He qualifies and puts forth to preach and to teach, and to tend the flock of God, exercising the oversight, for the edification of the Church. Likewise, it is His will, that the Church, as at the beginning, should choose, under the guidance of the Holy Spirit, these and other officers, who, with the above, as examples of life and good works, shall administer the affairs of the Church, for preservation in faith and unity, and against the unfaithful, the immoral, the schismatic and the lifeless professor, that such may be restored, and that all may be built up on their most holy faith. Hence we have the injunction, “Obey them that have the rule over you, and submit to them : for they watch in behalf of your souls, as they that shall give account ; that they may do this with joy, and not with grief.” And, “Ye younger,

be subject unto the elder. Yea, all of you gird yourselves with humility.”

From the foregoing grounds the following principles are clearly deducible :

1. That the rights of private judgment in doctrine, the manner of worship, the form of government and the methods of promulgating the truth are matters of conscience in which man is accountable to God only.

2. That the same rights belong to every Christian church, or to every association of churches, so that each may determine the terms of admission into fellowship, the qualifications of its membership and of its ministers and other officers, and its entire system of polity.

3. That, consistently with these rights, is the highest obligation upon Christians to maintain the truth against error. For truth is in order to holiness ; faith and practice, truth and duty, are inseparable.

4. That Friends believe it to be the will of God that they shall steadfastly maintain the scriptural form of govern-

ment, which the founders of the Society adopted under Christ.

5. That, while members who are of the best Christian character in the same society may differ, it is necessary to unite in making effectual provision that only teachers sound in the faith be admitted and retained.

6. That the Holy Scriptures are the only rule of faith and practice, and that regulations and decisions of a church, or a society of churches, can bind the conscience only in so far as they are founded upon the revealed will of God.

7. That the foregoing principles and rights, founded upon the truth, themselves constitute the unmistakable obligation upon all members of churches and societies of churches cheerfully to submit in harmony with their branch of the Church, as a member of the body of Christ. Faith in Christ must ever form the basis of loyalty to the Church.

8. Constituted as above indicated and holding the principles herein set forth, the Society of Friends, consisting of

various meetings in their order and many particular churches, is a distinct branch of the Church of Christ.

## CHAPTER II.

### OFFICERS IN THE CHURCH.

The permanent officers of the Church are the Elders, including Ministers and other Elders. In no offices of the Church is there any distinction as to sex. The choice of Elders of both classes is based upon moral character and the possession of spiritual gifts and qualifications.

#### ELDERS.

The Elders in any church constitute the pastoral body and have the spiritual oversight and care of the members. In their particular churches they are all of equal station and authority.\* But certain char-

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\* In Scripture they received different names indicating their various duties. Since they have the oversight of the flock of Christ they are called overseers, or bishops. Since they feed the flock they are called pastors. Since they instruct in sound doctrine they are called teachers. Since they are to be examples and ensamples of the flock in gravity and prudence, and to govern well in the house of God, the kingdom of Christ, they are called presbyters, or elders.

acteristics and qualifications, particularly the nature and measure of their gifts, divide the Elders into two classes, Ministers and other Elders (1 Tim. v. 17.)\*

### *Ministers.*

1. Ministers are elders who possess the additional special gift of the ministry of the Gospel.† By virtue of ministerial gifts the minister or ministers, therefore, chosen by any church, fill the foremost place in the worship and work of the congregation; yet they are only equal in station and authority among the elders, and in the church they are servants of all (1 Peter i. 1). Having the approval first of the eldership, or pastoral body, and then of the church, they speak and act

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\* This scriptural classification having been here made, the two classes of elders will hereafter receive the current titles, ministers and elders.

† This is indicated in Scripture by the names the minister obtained. As bearing the messages of God he is termed a messenger, or an apostle (Mal. ii. 7; 2 Cor. viii. 23; Phil. ii. 25). As clothed with authority to proclaim to a world of sinners the will of God, in order to reconcile them to Him, he is termed an ambassador. As expounding the wisdom and counsel of God he is termed a steward of the manifold grace and of the mysteries of God (Luke xii. 42; 1 Cor. iv. 1, 2). As engaged in the special work of evangelization and ingathering he is termed an evangelist (1 Tim. iv. 6).

with their authority. While they share, with all the elders of the church, the oversight and pastoral care, in which they are given a leading part, their highest duty is to proclaim the Gospel of God and to instruct in the way of salvation (1 Tim. i. 11), to preach the word, being instant in season, out of season ; to reprove, to rebuke, to exhort, with all long-suffering and teaching (2 Tim. iv. 2).

### *Elders.*

2. The elders in the church are selected on account of their spiritual gifts, the same in kind, but not of the same order, as the gift in the ministry. They must be such as fear God, and are faithful, apt to teach, able both to exhort in sound doctrine and to convict gainsayers (Tit. i. 5-9), of good report, ruling their own houses well, ensamples of the flock in word and manner of life. They are to tend and feed the flock of God, as a charge allotted to them, watching in behalf of their souls, as those that shall

give account, exercising the oversight, not as lords, nor for advantage, nor of constraint, but willingly and humbly. It is their duty to sympathize with all for their growth in the grace and knowledge of our Lord and Saviour, for the development of spiritual gifts in the unity of the Spirit, "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ, till all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." They are to counsel with ministers in love, tenderly encouraging and helping young ministers, advising them all in the wisdom of God.



## CHAPTER III.

GOVERNMENT.—THE SEVERAL KINDS OF  
MEETINGS.

Notwithstanding the spiritual character of the Church, some definite form of government is absolutely necessary; for the promotion of fellowship and mutual edification, for the assistance of the needy, for the protection of the suffering under persecution, for the exclusion of the disobedient and disorderly, and above all for the furtherance of the Gospel of salvation.

And seeing that the early Friends established a system of church government founded on Scripture and the practice of primitive Christians, it seems to us expedient and right to uphold the same and to perfect it, as God gives us wisdom. This system is based upon the priesthood of all believers. The government shall be administered by the members of each particular church or congregation, transacting the business as equals. For this

purpose they shall meet in Monthly, Quarterly and Yearly Meetings, the Monthly being subordinate to the Quarterly and the Quarterly to the Yearly Meeting, each lower sending delegates to the next higher. The pastoral body, together with the overseers, shall meet in Monthly, Quarterly and Yearly Meetings on Ministry and Oversight, corresponding in representation and the order of subordination to the executive department of the Church.

## CHAPTER IV.

### MONTHLY MEETINGS.

#### *Their Organization, Powers and Duties.*

1. A Monthly Meeting is any regularly organized church, and consists of all the persons who are entitled to be recorded on its list of members. Monthly Meetings are subordinate to the Quarterly Meeting of which they form a part, and are to appoint two or more delegates to the same.

2. The Monthly Meeting is charged with the government of the church. It

has, therefore, authority to receive members into the church and to dismiss them from the church, to discipline offenders, to grant appeals, to consider all other questions affecting the membership of persons, according to the Rules of Discipline, and to adopt and carry out measures for the instruction of their members and for the promotion of the spiritual interests of the congregation. In cases of serious difficulty a Monthly Meeting may ask advice of the Quarterly Meeting.

3. The Monthly Meeting shall annually choose, through the nomination of a committee, two or more faithful and judicious persons, usually from both sexes, to serve as overseers. They should be persons of spiritual insight, steadfastness, meekness, and love, who cherish an interest in the spiritual welfare of their fellow-members and a wholesome watchfulness over them. It is their duty to exercise tenderness and authority in all cases of disorder, disobedience, dispute and other delinquences, in order to lead offenders, without unnecessary publicity, to repentance towards God

and to restore them to orderly deportment, harmony and full fellowship in the church. They may counsel, exhort, reprove, and warn the unfaithful. When it is deemed wise they may ask the advice and assistance of the elders individually, or collectively. After due care has proved ineffectual, it is their duty to enter complaints in writing against offenders in the Monthly Meeting.

4. In order to be complete in its organization every Monthly Meeting must have two or more elders, and those who possess the requisite gifts and qualifications should be chosen (Chapter II. 2). No new Monthly Meeting should be established without at least two elders. But a Monthly Meeting appearing without the care of such a pastoral body may retain its regular organization during the pleasure of the Quarterly Meeting.

5. Monthly Meetings shall appoint committees every three years to propose for the station of elder the names of persons, who, in their judgment, possess the proper gifts and qualifications of elders,

to serve for a period of three years. No one shall be recorded as an elder whose doctrinal views are not clearly in accord with the affirmative of the questions on pages 111–114. Information of the recording of elders shall be transmitted through the Monthly Meeting on Ministry and Oversight to the Quarterly Meeting on Ministry and Oversight.

6. The chief object of every church, as of every Christian, should be the conversion of the unsaved and the building up of Christians on their most holy faith. Churches should, therefore, be careful to provide for the preaching of the gospel in their meetings and, as far as practicable, in their communities.

7. In inviting a minister to the leadership in the pastoral work of any church the Monthly Meeting should, in all cases, have the advice of the Monthly Meeting on Ministry and Oversight. Monthly Meetings shall require ministers settling in the churches to present their certificates of membership, or credentials for religious service, to the Monthly Meeting, and in

receiving or issuing such certificates or credentials they shall report their action to the Quarterly Meeting on Ministry and Oversight.

8. New fields of work entered upon by any church shall be, unless transferred, solely in the charge of the Monthly Meeting, subject to the Quarterly Meeting. The work should be carried on with a view to organize, if practicable, a new church. When the Monthly Meeting shall deem it advisable to establish a new church, it shall send a proposition to do the same to the Quarterly Meeting; which shall appoint a committee to consider the subject and, if agreed upon, to establish and open the same.

9. Monthly Meetings have the authority to petition the Yearly Meeting, through their Quarterly Meeting, or respective Quarterly Meetings, to establish, or to discontinue, or to divide a Quarterly Meeting, or to unite two Quarterly Meetings.

10. Monthly Meetings shall collect all statistics and prepare answers to the Que-

ries, as required by the Yearly Meeting, and promptly forward them to the Clerk of the Quarterly Meeting.

## CHAPTER V.

### QUARTERLY MEETINGS.

#### *Their Organization, Powers and Duties.*

1. The Church is divided into many separate congregations, and these need mutual counsel and assistance in order to maintain soundness of doctrine and regularity of discipline, and to unite in uniform measures and similar means and methods for promoting Christian knowledge and piety, and for preventing error and immorality.

2. A Quarterly Meeting consists of all the Monthly Meetings and their members within its limits and subordinate to it. The Quarterly Meetings are subordinate to the Yearly Meeting, of which they form a part, and are to appoint from four to eight delegates to the same.

3. The Quarterly Meeting has the power to establish or to divide a Monthly

Meeting, or to unite two Monthly Meetings.

4. If Friends belonging to more than one Quarterly Meeting or to Quarterly Meetings in more than one Yearly Meeting request the establishment of a new Monthly Meeting, the request shall be sent to all the Quarterly Meetings to which the signers of the request belong, and their consent obtained. The request shall state where and when the new Monthly Meeting is desired to be held, and to what Quarterly Meeting it is to be attached. When the consent of all the interested Quarterly Meetings has been obtained, the Quarterly Meeting, to which the new Monthly Meeting is to be attached, shall proceed to establish it as requested.

5. In order to establish, or to discontinue, or to divide a Quarterly Meeting, or to unite two Quarterly Meetings, application should be made by the Monthly Meetings concerned through their Quarterly Meeting, or respective Quarterly Meetings, to the Yearly Meeting for its action.



6. The Quarterly Meeting has authority over the Monthly Meetings. It may review their proceedings and the records thereof, and shall receive appeals from the Monthly Meetings and decide upon them, and shall grant appeals from its own decisions to the Yearly Meeting.

7. The Quarterly Meeting shall have the general oversight and care of the work of the Church within its borders, shall be diligent to assist the churches in carrying it on, and has authority to open and assume charge of new fields of labor.

8. At its last meeting before the Yearly Meeting, the Quarterly Meeting shall receive from the Monthly Meetings all statistics required, together with the answers to the Queries, summarize the same and promptly forward them to the Clerk of the Yearly Meeting.

## CHAPTER VI.

## THE YEARLY MEETING.

*Its Organization and Powers.*

1. The design of the Yearly Meeting and of its annual assemblies is the more general and perfect ordering and regulating the affairs of the Society of Friends in all the churches and in the service of God, and for maintaining and promoting the Christian faith, love, unity, life and practice throughout the several Quarterly Meetings.

2. Iowa Yearly Meeting consists of all subordinate Quarterly and Monthly Meetings, together with their members, within its limits. It shall be held annually at Oskaloosa, Iowa, and meets at two o'clock in the afternoon on Third-day following the first First-day in Ninth Month.\*

3. The Yearly Meeting shall be opened

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\* Iowa Yearly Meeting was established by Indiana Yearly Meeting in 1863.

at the appointed time and place by the Clerk of the last annual meeting, and he shall fill his place until a successor is chosen.

4. The Yearly Meeting shall receive and decide all cases of appeal regularly brought before them from any of the Quarterly Meetings. It may review the proceedings of any Quarterly Meeting, and shall give advice and instruction, when it is requested or thought necessary, to Quarterly Meetings. Thus the Yearly Meeting shall constitute a bond of union, peace and confidence among all the churches.

5. The Yearly Meeting has the power to decide questions of doctrine and discipline, and to define the same by legislation ; to counsel, to admonish and to discipline delinquent Quarterly and Monthly Meetings ; to institute measures and provide means for the promotion of truth and holiness ; and to inaugurate and carry on departments of work, as the Evangelistic, the Bible School, the Mission and other departments.

6. All propositions from Quarterly Meetings, all resolutions and all proposed legislation upon doctrine and discipline shall be introduced to the Yearly Meeting in writing.

7. All propositions to amend or to revise the Declaration of Faith, or the Form of Government, shall be referred to the Representative Meeting for one year, and returned with their judgment; and all proposed changes in the Rules of Discipline shall receive the consideration of the Yearly Meeting on at least two days before their final adoption.

# Christian Ministry and Oversight.

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## CHAPTER VII.

### THE MINISTRY.

The ministry of the Gospel is not of man, but of God only, and the gift and call come through Jesus Christ, the Head over all to His Church. Ministers are to be recognized and endorsed by the churches and accounted as stewards of the mysteries of God. Yet they should constantly remember that they have the divine gift as a treasure in earthen vessels. They may preach only Christ Jesus as Lord and themselves as servants of others for Jesus' sake. Their ministry should be in the demonstration of the Spirit and power. Although they must declare the whole counsel of God in divers forms, their central theme must be Christ Jesus, the power of God and the wisdom of God.

## CHAPTER VIII.

## OVERSIGHT.

In the ordering of God there should be elders in every church as co-laborers with the ministers. In addition to the general care and oversight of all the members, elders should entertain and exercise special care for the growth and improvement of ministers in soundness and clearness in doctrine and in an interesting and fitting manner of delivering their communications, sympathizing with them in their trials.

## CHAPTER IX.

MONTHLY MEETINGS ON MINISTRY AND  
OVERSIGHT.

*Their Organization, Powers and Duties.*

1. A Monthly Meeting on Ministry and Oversight is composed of all the ministers, elders and overseers within the

limits of the Monthly Meeting of which they are members. It shall meet once in three months or oftener, and a meeting may be called on the request of two members as occasion requires. Monthly Meetings on Ministry and Oversight shall appoint delegates to the Quarterly Meeting on Ministry and Oversight.

2. The Monthly Meeting on Ministry and Oversight shall have the care of the work in the Monthly Meeting. They shall be careful of the reputation of ministers and others who labor in public, being diligent in counsel and encouragement, and preventing injury to the cause of Christ. They shall guard ministers and other teachers against misquoting and misapplying texts of Scripture, or drawing wrong conclusions from them, and against promulgating doctrines not in harmony with the principles of the Gospel as held by Friends.

3. Members of the Monthly Meeting on Ministry and Oversight shall watch over one another for good, that all may lead a blameless life. When occasion

requires, it is their duty to advise and admonish their fellow-members. If any one of their members is clearly chargeable with unsoundness in doctrine, immorality, or insubordination, they shall extend due Christian care in the case. If this prove unavailing, they shall present a statement of the case to the Quarterly Meeting on Ministry and Oversight.

4. The Monthly Meeting on Ministry and Oversight shall recommend to the Quarterly Meeting on Ministry and Oversight persons for the ministry, who have given satisfactory evidence that they possess the requisite gifts and qualifications of ministers.

5. The Monthly Meeting on Ministry and Oversight shall prepare and read in its meetings answers to the Queries, as required by the Yearly Meeting, and promptly forward them to the Clerk of the Quarterly Meeting on Ministry and Oversight in time for its last meeting preceding the Yearly Meeting.



## CHAPTER X.

QUARTERLY MEETINGS ON MINISTRY AND  
OVERSIGHT.*Their Organization, Powers and Duties.*

1. A Quarterly Meeting on Ministry and Oversight is composed of the delegates from all the Monthly Meetings on Ministry and Oversight within its limits and such other members of these meetings as may be present. It shall meet regularly before the Quarterly Meeting, and near the time of it, to transact the business pertaining to its department of church government, and it shall appoint delegates to the Yearly Meeting on Ministry and Oversight.

2. The Quarterly Meeting on Ministry and Oversight has authority to visit by committee any of its churches, and to inquire into the conduct and soundness in doctrine of its teachers, when it is clearly advised of the necessity of such action. In such case it may give advice and admonition to ministers, elders, or overseers.

It shall consider cases of delinquency referred to it by the Monthly Meeting on Ministry and Oversight against ministers, elders or overseers, or it may otherwise call them to account; and, if due care and forbearance prove ineffectual, it may ask the Monthly Meeting to depose them from their official positions; or it may refer the case to the Monthly Meeting for such other action as the latter may think right. When the Quarterly Meeting on Ministry and Oversight has asked that a minister, elder or overseer be deposed, he shall cease to sit in meetings on Ministry and Oversight, until the Monthly Meeting disposes of the case. Deposed ministers, who give satisfactory evidence of repentance and amendment of life, may be restored to their official position.

3. The Quarterly Meeting on Ministry and Oversight shall have the general care of the pastoral work within its limits. It shall be diligent and judicious in devising measures and means for the promotion of spiritual life and godliness, and shall give special attention to new congrega-

tions, weaker churches and those without a minister.

4. The Quarterly Meeting on Ministry and Oversight shall receive and carefully consider all memorials of deceased Friends. If, in its judgment, the faith and Christian life and example set forth in any memorial will prove decidedly useful in encouraging the living to trust in Him who was the life and salvation of the deceased member, it may refer it to the Representative Meeting for such use as it may make of it.

5. At its last meeting before the Yearly Meeting the Quarterly Meeting on Ministry and Oversight shall report all deaths of ministers to the Yearly Meeting on Ministry and Oversight.

6. At its last meeting preceding the Yearly Meeting the Quarterly Meeting on Ministry and Oversight shall prepare a summary of the answers to Queries received from the Monthly Meetings on Ministry and Oversight and transmit the same to the Clerk of the Yearly Meeting on Ministry and Oversight.

## CHAPTER XI.

THE YEARLY MEETING ON MINISTRY AND  
OVERSIGHT.*Its Organization, Powers and Duties.*

1. The Yearly Meeting on Ministry and Oversight is composed of the delegates from the Quarterly Meetings on Ministry and Oversight and other ministers, elders and overseers of Iowa Yearly Meeting. It shall meet annually at Oskaloosa, Iowa, on Fourth-day morning, at eight o'clock, after the opening of the Yearly Meeting on Third-day. This meeting may hold adjourned meetings, but shall not suffer them to conflict with the sessions of the Yearly Meeting.

2. In connection with the reading of the Queries and Summaries of Answers from the Quarterly Meetings on Ministry and Oversight, the Yearly Meeting on Ministry and Oversight shall consider the state of its membership, and shall make an annual report to the Yearly Meeting

on the spiritual condition of its members. It may address epistles of advice and instruction to its subordinate meetings, and may appoint committees to visit them.

3. The Yearly Meeting on Ministry and Oversight shall carefully consider subjects which have reference to the spiritual needs of the Society, and it may report its judgment to the Yearly Meeting for its action.

4. The Yearly Meeting on Ministry and Oversight shall keep a record of deceased ministers as reported to it from the Quarterly Meetings on Ministry and Oversight.

## CHAPTER XII.

### RECORDING MINISTERS.

1. When the public services of any one of our members have convinced the Monthly Meeting on Ministry and Oversight that a gift in the ministry has been conferred upon him, and it is satisfied that it should be recognized by the Church,

it should send a proposition to record him as a minister to the Quarterly Meeting on Ministry and Oversight.

2. Having received a proposition from the Monthly Meeting on Ministry and Oversight to record any person as a minister, the Quarterly Meeting on Ministry and Oversight shall appoint a committee to consider the subject and report its judgment as to the person's spiritual gifts and qualifications for the ministry, and as to his manner of life and doctrinal views. No one should be recorded as a minister whose doctrinal views are not clearly in accord with the affirmative of the Questions on pages 111-114. If, after due and prayerful deliberation, the Quarterly Meeting on Ministry and Oversight fully approve of the person for the station, it shall transmit a recommendation to the Monthly Meeting to record him as a minister of the Gospel.

3. When the Monthly Meeting has received from the Quarterly Meeting on Ministry and Oversight the recommendation of any person to the ministry, it shall

carefully consider the subject, and if it unite with the meeting recommending the person, it shall record him as a minister of the Gospel; and it shall report its action to the Quarterly Meeting on Ministry and Oversight.

## CHAPTER XIII.

### LIBERATING MINISTERS.

1. When any minister believes that he is called of God to ministerial service outside his Quarterly Meeting, the following course shall be pursued :

(1) If the proposed service lie within the limits of Iowa Yearly Meeting the minister shall bring the concern before the Monthly Meeting and request a certificate of its unity and concurrence in the service. The Monthly Meeting may grant the certificate, defining the nature and field of the service.

(2) If the proposed service involve a general visit within the limits of Iowa or other American Yearly Meetings, and the Monthly Meeting unite and concur, it shall

transmit a written statement of the nature and field of the service, and of its unity and concurrence therein, to the Quarterly Meeting. If that body also unite and concur in the service, it shall grant the minister requesting it a certificate for the service, defining the nature and field thereof and the unity and concurrence therein of the Monthly Meeting.

(3) If the proposed service lie beyond the limits of the American Yearly Meetings, the Monthly Meeting concurring shall transmit to the Quarterly Meeting, and the Quarterly Meeting to the Yearly Meeting on Ministry and Oversight, and the Yearly Meeting on Ministry and Oversight to the Yearly Meeting, a written statement of the nature and field of the service and of their concurrence therein. If the Yearly Meeting also unite and concur in the service, it shall grant the minister requesting it a suitable certificate for the service, defining the nature and field thereof and the unity and concurrence therein of each of the meetings which have considered the subject.



2. In every case where a certificate for ministerial service is granted, the Clerk and the Correspondent shall sign it, and the meeting granting it shall see that the minister is properly provided for.

3. Certificates for ministerial service shall, after the performance of the labor, be seasonably returned to the meeting or meetings granting them.

## CHAPTER XIV.

### THE EXECUTIVE AND REGULAR OFFICERS.

1. The executive and regular officers of business meetings are: the Clerk for business meetings of every kind, the Recorder for the Monthly Meeting, the Correspondent and the Treasurer for the Monthly, the Quarterly and the Yearly Meeting, and three Trustees for the Monthly and five for the Yearly Meeting. The Correspondent and the Trustees shall be chosen and vacancies filled from time to time as occasion requires. The other officers shall be chosen annually. All

officers shall hold their offices until their successors are chosen.

2. It is the duty of the Clerk of any business meeting to preside over such meeting, to arrange the business and give it direction according to the Form of Government, the Rules of Discipline and the usages of Friends, and to decide upon all questions considered according to the prevailing sentiment of the meeting, with due Christian regard for members offering serious objections on grave questions.

It is further the duty of the Clerk to make and keep a clear and complete record of all business of the meeting, to sign the minutes of each meeting, to transmit to other business meetings and to receive from them such business as the nature of the office requires.

3. It is the duty of the Recorder to keep, in a book provided for the purpose, a carefully revised list of all members belonging to the Monthly Meeting, recording all births, deaths and marriages.\*

4. It is the duty of the Correspondent

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\* See Form of Record at the end of this Volume.

of the Monthly or Quarterly Meeting to conduct all correspondence not naturally belonging or specially assigned to the Clerk, and to authenticate all documents issued by the Meeting.

The Correspondent of the Yearly Meeting shall have charge of the correspondence between the Yearly Meeting and other Yearly Meetings, shall authenticate all documents directed to them, and shall sign the certificates of ministers liberated for service outside of the American Yearly Meetings and certificates of membership to be sent to foreign countries.

5. It is the duty of the Treasurer of any meeting to receive all moneys due the meeting from assessments and other sources, as provided for by the meeting, to hold the same in trust and to expend them for purposes designated by the meeting. He shall keep an accurate account of the finances of the meeting and submit the same to the meeting at the expiration of his term of office.

6. It is the duty of the Trustees of the Monthly Meeting to hold in trust all

the real estate or other properties belonging to the Monthly Meeting, and to have all deeds of property recorded.

It is the duty of the Trustees of the Yearly Meeting to hold in trust all buildings, lands and other properties in order for their appointed purposes, guarding them from injury and improper use. They shall have all deeds of property legally recorded in the name of Iowa Yearly Meeting of the Society of Friends. They shall report annually the condition of all properties requiring the attention of the Yearly Meeting, with such suggestions as they may deem wise.

## CHAPTER XV.

### THE REPRESENTATIVE MEETING.

#### *Its Organization, Powers and Duties.*

1. The Representative Meeting is composed of twenty-five members, who shall be appointed by the Yearly Meeting every five years, with a view to fitness and to the convenience with which they can assemble, and one member appointed by

each Quarterly Meeting. Remote Quarterly Meetings may choose their Representatives from Quarterly Meetings more conveniently located. The Trustees of the Yearly Meeting shall be *ex-officio* members of the Representative Meeting. They shall meet at seven o'clock on Third-day evening following the opening of the Yearly Meeting at Oskaloosa, Iowa. Twelve members shall constitute a meeting to transact business. Vacancies occurring on any account should be promptly filled by the respective meetings.

2. The Representative Meeting shall represent the Yearly Meeting in the interim of its annual assemblies. It may meet on its own adjournments, or on the call of five members special meetings may be held; of which the Clerk shall give ten days' notice to all the members, and shall specify the subjects which are to claim the attention of the meeting.

3. The Representative Meeting may draw on the Treasurer of the Yearly to pay necessary expenses incurred in the execution of its duties.

4. It is further the duty of the Representative Meeting :

(1) To act on behalf of the Yearly Meeting in cases where the interest or reputation of the Society may render it necessary.

(2) To attend to such business as the Yearly Meeting may refer to them.

(3) To examine all books and pamphlets proposed to be printed and professing to be the doctrines and principles of the Society, and to promote or discourage the publication of them according to its judgment. Our members are required to submit their doctrinal treatises, purporting to set forth the doctrine of Friends, to the examination of the Representative Meeting, and they should not publish them without the approbation of that body.

(4) To reprint and republish any writings which they shall judge sufficiently useful.

(5) To examine memorials of deceased members transmitted to them from the Quarterly Meeting on Ministry and Oversight; and, if they shall judge it desirable

and expedient, to recommend their publication to the Yearly Meeting.

(6) To inspect and ascertain titles to lands and other estates belonging to any of the meetings when necessary; to attend to the appropriation of charitable legacies and donations; and, if need be, to give advice on such matters.

(7) To extend such advice and assistance to persons suffering for our Christian testimonies, as the case may require; and, if necessary, to apply to the Government or to persons in authority on their behalf.

(8) To keep a record of their proceedings and to lay the same annually before the Yearly Meeting.

Ministers, and members of other Representative Meetings, may attend the sessions of the Representative Meeting.

## CHAPTER XVI.

## THE QUERIES.

*General Queries.*

To be read and answered in the Monthly and Quarterly Meetings next preceding the Yearly Meeting and written answers accompanied by the Statistical Report to be forwarded by the Monthly Meeting to the Quarterly Meeting, and a summary thereof by the Quarterly to the Yearly Meeting.

1. Are your meetings for worship and for discipline regularly held, and are they well attended?

2. Are you united in the bonds of Christian fellowship? Are your lives and deportment consistent with your profession?

3. Are the rules of the Discipline administered timely, impartially, and in a Christian spirit? And is a spirit of restoring love evinced toward offenders?



4. Do you have daily family worship? And do you frequently read the Holy Scriptures? Are you careful to instruct your children in a knowledge of the same, and to train them for upright and useful lives? and do you labor for their early conversion and growth in grace?

5. Do you inspect and relieve the necessities of those among you requiring aid?

6. Are your members well informed in the doctrines of the Christian Religion? and in our Christian principles concerning War, Oaths, Secret Societies and Lotteries? and are they careful to maintain them?

7. The Statistical Queries are answered by filling out the Statistical Table at the end of this Volume.

*Queries for Meetings on Ministry and Oversight.*

To be read in the Monthly Meeting on Ministry and Oversight preceding the second Quarterly Meeting on Ministry and Oversight, and also in the Monthl

Meeting on Ministry and Oversight preceding the fourth Quarterly Meeting on Ministry and Oversight, and written answers to be forwarded by the former to the latter. The Quarterly Meeting on Ministry and Oversight shall consider the answers, and at the fourth Quarterly Meeting it shall transmit a summary of them to the Yearly Meeting on Ministry and Oversight.

1. Are you diligent and punctual in attending meetings for worship and for discipline, and are you careful to promote the attendance of your families on public worship?

2. Are your lives blameless among men? Are you in unity one with another, and with the meetings to which you belong, laboring together harmoniously for the salvation of souls and the building up of the Church?

3. Do you have family worship? and are you engaged frequently in the study of the Holy Scriptures, prayerfully seeking a right understanding of their contents? and are you careful not to misquote or misapply them?

4. Are you careful to rule your own houses well, and do you endeavor to train up your families in a consistent Christian life?

5. Are all the members of the Meeting on Ministry and Oversight well informed and sound in the doctrines of the Christian Religion? Do they teach, exhort, caution and encourage as those that shall give account?

*Questions to Ministers and Elders.*

Meetings on Ministry and Oversight shall be careful to recommend no one to be recorded as a minister or elder whose doctrinal views are not clearly in accord with the affirmative of the following questions.

To be read once a year in the Monthly, Quarterly and Yearly Meetings on Ministry and Oversight.

1. Dost thou believe in one only wise, omnipotent and eternal God, the Creator and Upholder of all things?

2. Dost thou believe in the fall of man through disobedience to God, by yielding to the temptation of Satan; in

the depravity of the human heart resulting therefrom ; and that, in consequence, all men have sinned and come under condemnation ?

3. Dost thou believe in the Deity and Manhood of the Lord Jesus Christ ; that His willing sacrifice on the cross of Calvary was a satisfactory offering to God for the sins of the whole world ; that He arose from the dead and ascended into heaven, and now sitteth at the right hand of the Father, our Mediator, Advocate and Intercessor ; that man, having been led to repentance, is justified and made acceptable to God through faith in Christ and in His atoning blood and mediation ; that this salvation is the free gift of God ; that it is offered to all, and that all have power to accept or reject it ?

4. Dost thou believe in the Holy Spirit, the promise of the Father, whom Christ declared He would send in His name ; that He is come, and convicts the world of sin ; that He leads to repentance towards God and, as the Gospel is known, to faith towards the Lord Jesus Christ, by

taking of His and showing it to believers ; opens to them the truths of the Gospel as set forth in Holy Scriptures and, as they exercise faith, guides, sanctifies, comforts and supports them ; that through Him the Lord Jesus Christ performs the work of grace in the hearts of men ?

5. Dost thou believe thou hast been born again and hast thou become a child of God ?

6. Dost thou believe in the spirituality of worship ; that the one Baptism of the Gospel dispensation is that of Christ, who baptizes His people with the Holy Spirit ; and that the only true communion is a spiritual partaking of the body and blood of Christ by faith ?

7. Dost thou believe the Lord Jesus Christ is Head over all things to the Church ; that He calls to the service of the Gospel and qualifies for it, and that the gift and the qualification to judge of it are from Him, to be exercised under the guidance of the Holy Spirit ?

8. Dost thou believe in the resurrection of the just and of the unjust ; in a

day of judgment ; and that the wicked shall go away into eternal punishment, but the righteous into eternal life ?

9. Dost thou believe that the Holy Scriptures were given by inspiration of God ; that they are to be believed and accepted in their entirety ; and that whatever doctrine or practice is contrary to them is to be rejected as false and erroneous ?

## CHAPTER XVII.

### THE ADVICES.

I. Advices to all Members of the Church. To be read once a year in the Monthly Meeting.

Christ, who is Head over all things to the Church, and who hath promised to be in the midst of those gathered in His name, condescends to make use of all His servants, by imparting to them spiritual gifts, to be exercised under the renewed anointing of the Holy Spirit, for the conversion of sinners, and for the edification, exhortation and comfort of the assembled worshipers. Each living member of the

Church of Christ has a place of service, and to each one the manifestation of the Spirit is given to profit withal. All Christians should thankfully acknowledge the goodness of the Lord in conferring diversities of gifts, intellectual as well as spiritual, upon the members of His Church; and they should bear in mind that, however great their diversities, it is by the same Spirit they are given; however differing in their ministrations, it is the same Lord; however diversified thier operations, it is the same God who worketh all in all.

All should faithfully employ their talents and various gifts divinely bestowed, in dependence upon His grace, and in loving service to Him, who loved them and gave Himself for them; remembering the apostolic injunction, “Ye are not your own; for ye were bought with a price; glorify God therefore in your body.” In all His service and in the exercise of every gift the Christian should realize the peace of Christ reigning and the love of Christ abounding in his heart, and, above all, he should seek in all things the more excel-

lent way of humbly showing the Christ-like love that never faileth.

Take heed, brethren, to the convictions of the Holy Spirit, who leads through unfeigned repentance and living faith in the Son of God to reconciliation with our Heavenly Father ; and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Saviour Jesus Christ.

Be earnestly concerned in religious meetings, reverently to present yourselves before the Lord ; and seek, by the help of the Holy Spirit, to worship God through Jesus Christ. Avoid all sacramental and symbolic rites and ordinances, which are only shadows of good things to come, in order that ye may the more freely partake of the Divine Nature, of Christ the Life already come, the real substance of the things.

Prize the privilege of access through Him unto the Father. Continue steadfastly in prayer, and watch therein with thanksgiving.



Be in the frequent practice of waiting upon the Lord in private retirement ; honestly examining yourselves as to your growth in grace, and your preparation for the life to come.

Be diligent in the private perusal of the Holy Scriptures ; and let the daily reading of them in your families be devoutly conducted.

Be careful to make a profitable and religious use of those portions of time on the first day of the week which are not occupied by meetings for worship.

Live in love as Christian brethren, ready to be helpful one to another sympathizing with one another in the trials and afflictions of life. Watch over one another for good, manifesting an earnest desire that each may possess a well-grounded hope in Christ.

Follow peace with all men, desiring the true happiness of all ; be kind and liberal to the poor, and endeavor to promote the temporal, moral and spiritual well-being of your fellow-men.

Avoid all military and war-like precepts

and practices, and discourage them in others ; that ye, who have known the joy of peace with God, may be faithful followers of the Prince of Peace.

With a tender conscience, in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth in the pursuit of the things of this life.

Maintain strict integrity in your transactions in trade, and in all your outward concerns. Guard against the spirit of speculation; and remember that ye must account for the mode of acquiring, as well as for the manner of using and finally disposing of your possessions.

Observe simplicity and moderation in your deportment and attire, in the furniture of your houses, and in your style and manner of living. Carefully maintain in your own conduct, and encourage in your families, truthfulness and sincerity; and avoid worldliness in all its forms.

Let the poor of this world remember that it is our Heavenly Father's will that all

His children should be rich in faith. Let your lights shine in lives of honest industry and patient love. Do your utmost to maintain yourselves and your families in an honorable independence, and, by prudent care in time of health, to provide for sickness and old age, holding fast the promise, "I will never leave thee nor forsake thee."

Guard watchfully against the introduction into your households of publications of a hurtful tendency ; and against such companionships, indulgencies and recreations, whether for yourselves or your children, as may in any wise interfere with a growth in grace.

Whatever be your position in life, avoid such sports and places of diversion as are frivolous or demoralizing, as gambling, lotteries, balls, circuses, and the use of tobacco and intoxicating liquors. Beware of secret societies and lodges and their baneful influences ; and cherish your covenant with God and your union and communion with Him through Christ in His Church.

In contemplating the engagement of marriage, look principally to that which will help you on your heavenward journey. Pay filial regard to the judgment of your parents. Bear in mind the vast importance, in such a union of an accordance in religious principles and practices. Ask counsel of God ; desiring above all temporal considerations, that your union may be owned and blessed of Him.

Watch with tenderness over the opening minds of your children ; inure them to habits of self-restraint and filial obedience ; carefully instruct them in the knowledge of the Holy Scriptures ; and seek for ability to imbue their hearts with the love of their Heavenly Father, their Redeemer and their Sanctifier.

Finally, brethren, let your whole conduct and life be such as become the Gospel. Exercise yourselves to have always a conscience void of offence towards God and towards men. Be steadfast and faithful in your allegiance and service to your Lord ; continue in his love ;

give diligence to keep the unity of the Spirit in the bond of peace.

## II. Advices to Ministers, Elders and Overseers.

Give earnest heed to the religious condition of the particular congregations within your limits, and whether the meetings for worship are held to edification and to the honor of God.

Give counsel, encouragement and help to those engaged in the work of the ministry, especially to the younger and more inexperienced.

Be careful to attend and encourage missions, smaller meetings and those without a minister,

Visit the infirm, the sick and the afflicted.

Be mindful of the children and young who attend your meetings, and of the promotion of their religious and scriptural instruction.

Be diligent in the propagation of the Gospel in your communities.

Be constant in your endeavors, through

the power of the Holy Spirit, to live under the government of Christ.

Be frequent in reading and diligent in meditating upon the Holy Scriptures, and be careful not to misquote or misapply them. In preaching, writing or conversing about the things of God, keep to the use of sound words in harmony with Scripture.

Be careful to adorn the doctrine of God our Saviour in all things ; keep yourselves unspotted from the world, and be examples of meekness, temperance, patience and love.

Be watchful not to become entangled with the cares of this world, and manifest Christian moderation and contentment in all things.

Cherish a deep religious interest on behalf of those who speak in the ministry ; watching over the young and inexperienced with tender concern, encouraging all in the right way of the Lord.

In the exercise of the ministry wait for the renewed putting forth of the Holy Spirit ; be careful not to exceed the

measure of your gift, but proceed and conclude in the life and authority of the Gospel.

Preach not yourselves, but Christ Jesus the Lord ; reverently asking wisdom of God. Let nothing be done or offered with a view to popularity, but all in humility and in the fear of the Lord.

Let ministers ever bear in mind with what high and holy calling they are called by their ascended Lord. Stir up the gift of God which is in you. Remember that the gift and calling of God are without repentance. Give yourselves to reading, to exhortation and to teaching, and be diligent, that your progress may be manifest unto all.

Take heed to yourselves and your teachings. Be faithful, prayerful students of the Holy Scriptures, the divinely inspired oracles, that ye may speak as it were the oracles of God.

Do your utmost to be completely furnished unto every good work and all sound words.

Give diligence ever to present yourselves approved unto God, workmen that need not be ashamed, enabled by Divine grace rightly to divide the word of Truth.

Remember before God, and Christ Jesus, who shall judge the quick and the dead, to preach Christ the Son of God, Christ the Divine Word, Christ the Son of Man, Christ the Crucified, Christ the Life.

Bearing in mind that the treasure is in earthen vessels, beware of laying stress on the authority of your ministry; the baptizing power of the Spirit of Truth accompanying the words being the true evidence.

Be tender at all times of one another's reputation, and watchful lest you hurt one another's service. As servants of the same Lord, with diversities of gifts, but the same Spirit, maintain a lively exercise harmoniously to labor for the spreading and advancement of the Truth.

Let ministers endeavor to express themselves distinctly and audibly, and guard



against all tones and gestures inconsistent with Christian simplicity. Let them beware of using unnecessary preambles, and of making additions towards the conclusion of a meeting, when it was left well before.

When traveling in the service of Christ, be careful to move under His guidance. Let your visits be neither short and hurried, nor burdensome or unnecessarily expensive, giving no offence in anything, that the ministry be not blamed.

Prayer, thanksgiving and praise are important parts of worship, and in public they ought ever to spring from a living sense of the wants and condition of the congregation. Let them be offered in spirit and in truth, always seasoned with grace. When engaged therein avoid many words and repetitions; and be cautious of too oft repeating the high and holy name of God; neither let prayer be in a formal way, nor without a reverent sense of Divine influence.

Finally, brethren beloved, take heed to yourselves, and to all the flock amongst whom the Holy Spirit hath called you to labor. Be faithful ; be patient ; be in earnest to fulfill your appointed service, that when the Chief Shepherd shall appear, ye may receive the crown of glory that fadeth not away.

# The Rules of Discipline.



# THE RULES OF DISCIPLINE.

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## CHAPTER I.

### THE SUBJECTS AND ENDS OF DISCIPLINE.

Discipline is the exercise of the authority and the preservation of the Gospel order, which the Church should maintain, under the Lord Jesus Christ, over all its members, officers and meetings.

The children of church members are also members of the Church, are under the care and subject to the government and discipline of the Church, and are partakers of the outward privileges of Christian fellowship. But all should bear in mind that this can not constitute them members of the Spiritual Church of Christ. Only the Holy Spirit working repentance towards God and faith towards our Lord Jesus Christ can do this. Hence the words of our Divine Master should have place with all, "Ye must be born again." Children should be taught the grounds of

conversion and should learn early to obey the Lord, to bear witness to His saving grace and to perform the duties of church members.

The ends of Discipline are the maintenance of the authority and honor of Christ, by the removal of offences, the promotion of truth, the building up of the Church and the spiritual good of offenders. Discipline should, therefore, be exercised with prudence and discretion, in meekness, patience and steadfastness, and in the love of Christ.

## CHAPTER II.

### RULES GOVERNING MEETINGS FOR DISCIPLINE.

1. An occasion of worship shall precede all meetings for discipline.
2. The rights and privileges of membership shall be in no way restricted on account of sex.
3. Meetings for discipline shall keep a clear and complete record of their proceedings.
4. Meetings for discipline shall have

discretionary power in granting copies of minutes, when they are requested, to other meetings for discipline, except those to which they are subordinate, and in granting them to individuals.

5. Men and women are at liberty to organize and hold their meetings for discipline conjointly or separately. When held separately the meetings shall be governed by the same general rules, and neither of the meetings shall determine questions affecting the rights of individuals, or the welfare of the Society, without the consent of the other.

6. Meetings for discipline shall provide for the collection and management of funds for the various church purposes.

7. Meetings for discipline shall maintain in regular succession Trustees to hold, in a manner provided by law and according to their duties defined in the Form of Government, all properties entrusted to them.

8. In entertaining propositions requiring protracted deliberation, or in considering extended details of accounts, meet-

ings for discipline should usually refer the subject to a committee.

9. Meetings for discipline may change the time and place of meeting, and they shall report such changes to their superior meetings.

10. The Monthly Meeting shall have a standing committee to provide for ministers traveling in the service of the Gospel.

11. It is the duty of the overseers annually to prepare the answers to the Queries, and to collect the statistics and make the report thereof to the Monthly Meeting, for the statistical year ending with the thirtieth of Sixth Month.

12. Subordinate meetings should carry out all instructions which they receive from a superior meeting.

13. Delegates appointed to attend superior meetings, shall render reasons for their non-attendance to the meetings which appoint them, and they shall not withdraw from the meetings to which they are appointed without their consent.

14. In the exercise of discipline and



in the transaction of the business of the church, when there is no rule of Discipline fitting a particular case which may arise, the various meetings for discipline should be governed by reason, exercised in a Christian spirit, according to the usages of the Society and within the limits granted them in the Form of Government.

15. All complaints and propositions affecting the rights of members shall be presented by the overseers to the Monthly Meeting in writing, but not before the parties have been informed and proper care extended, if possible.

## CHAPTER III.

### RIGHTS OF MEMBERSHIP.

1. Application for membership shall be made in writing to the Monthly Meeting, through the overseers, or directly, or through a committee of the Monthly or of the Quarterly Meeting.

2. A committee of suitable persons shall be appointed to examine each applicant for membership to ascertain, whether

he makes a credible profession of faith in Christ as his Saviour and accepts the doctrines of the Christian Religion, whether his present life indicates the sincerity of his profession, whether he accepts the Christian principles held by Friends, and will cheerfully conform to our Form of Government and Rules of Discipline, and will contribute of his means to the purposes of the church.

3. In exceptional cases, where it is manifestly needless, persons may be received by the Monthly Meeting without the care of a committee.

4. The names of children whose parents are Friends shall be placed on the list of members by the Recorder.

5. When parents who are accustomed to attend the meetings of Friends, though only one of them be a member, manifest an interest in the Society and request membership for their children, it may, in the judgment of the Monthly Meeting, be granted.

6. If their parents or guardians request it, minors may be received as members,

when there is a reasonable assurance that they will be brought up with proper Christian care.

7. Certificates of membership from other Monthly Meetings in Iowa or other Yearly Meetings should be received by the Monthly Meeting to which they are directed, unless there is manifest cause for returning them, and information of the action taken should always be sent to the Monthly Meetings issuing the certificates.

8. When applicants for membership bring letters of recommendation from other evangelical denominations, Monthly Meetings may exercise their judgment as to receiving them.

9. The reception and the issuing of all certificates of membership should be recorded on the minutes of the Monthly Meeting, and the list of members corrected accordingly.

10. When the Monthly Meeting has received any applicant into membership, it shall inform him of his reception, through the Clerk, or otherwise.

11. The application to a Monthly

Meeting for the removal of a certificate of membership should be granted, after due care in regard to conduct and temporal affairs has been extended. The certificate, except in the case of ministers, should express only, that the applicant is a member, that there is no obstruction to granting the certificate, and that he is recommended to the Monthly Meeting addressed.

12. Certificates transferring the membership of ministers shall always include a certificate of their ministry.

13. Monthly Meetings may furnish members proposing to travel, or to sojourn at a distance, letters of introduction to Friends, or to other Christians, certifying their membership and Christian standing, and recommending them to those amongst whom they may come. But such letters convey no rights of membership.

14. Members removing to places remote from any Monthly Meeting of the Society should correspond with their Monthly Meetings. If no information has been, or can be, received from a member for two years, his Monthly Meeting may,

in its discretion, remove his name from the list of members.

15. If a member, whose life and Christian walk has been commendable, wishes to unite with some other evangelical society of Christians, the Monthly Meeting may grant him a letter stating his Christian standing, whereupon his membership shall cease in the Society of Friends, and be so recorded.

## CHAPTER IV.

### FORFEITURE OF MEMBERSHIP AND OF OFFICE.

1. Resignations of membership should be made to the Monthly Meeting in writing. After care has been given, the Monthly Meeting may in its discretion accept a resignation.

2. When any member shall have united with another religious society, his Monthly Meeting shall remove his name from the list of members, and inform him of their action.

3. When complaint against any member has been introduced by the overseers

to the Monthly Meeting, a committee should be appointed to confer with the offender, show him his error, and, if possible, lead him to repentance and confession of the same, in order that he may be restored to fellowship in the church. After due care and forbearance have been extended without avail, the Monthly Meeting may prepare a minute of disownment and furnish the offender with a copy of the same.

4. When any of our members habitually neglect the attendance of meetings, after due care on the part of the Monthly Meeting, their membership should cease, and their names should be removed from the list of members.

5. If any member shall deny the fundamental doctrines of the Christian Religion, shall teach doctrines subversive of the principles of the Society of Friends, shall be guilty of immorality, or conduct that brings the Christian Religion into public disrepute, or persist in a spirit of insubordination, the Monthly Meeting shall appoint a committee for the purpose

and endeavor in a Christian spirit to reclaim him. If this prove unavailing, it shall disown him.

6. If any of our members shall engage in buying or selling tobacco, or intoxicating liquors, except for medicinal or mechanical purposes, or shall take or administer oaths, the Monthly Meeting to which they belong shall earnestly seek to convince them of their error in the light of Christ and the Gospel, and to restore them.

7. If any of our members shall engage in gambling or lotteries, or enlist in the army or navy, the Monthly Meeting shall seek to reclaim them from their error. If its care prove unavailing, it should disown them.

8. When the name of a member has, for any reason, been removed from the list of members, the Monthly Meeting shall, if practicable, inform him of its action.

9. If any of our members, whose official positions make them representative persons in the church, shall partake of the

outward rite of Baptism or of the Supper, or shall teach or advocate these, or any other doctrines or practices contrary to our Declaration of Faith, or official statements of Christian doctrine, timely care shall be extended and, if they can not be prevailed upon to condemn their error and to desist therefrom, their Monthly Meetings shall remove them from such positions.

## CHAPTER V.

### OTHER RULES AND REGULATIONS.

#### *I. Secret Societies.*

The open and free Gospel is destined for all the human family, and the principles of the Christian Religion are designed to be publicly addressed to all men, and they embrace the entire area of glory to God in the highest, with peace, beneficence and good will to all men; and these principles furnish the most noble and powerful inducements to every good word and work. Therefore, all our members are advised against joining in any secret organization.



And if, in following the practice or rules of any secret society, any do depart from the principles of the Gospel or any of our testimonies, they should be treated with; and if they can not be convinced of the error and led to desist therefrom, they should be released from membership with us.

And, believing that the obligations and rules of the order of Freemasons are inconsistent with Christianity, if, therefore, any of our members shall join in membership with or adhere to them, or to other oath-bound secret societies, Monthly Meetings should extend care; and if they can not be convinced of their error, they should be disowned.

## *II. Tobacco.*

The use of tobacco is repulsive to good taste and injurious to health, requiring a needless and, in the aggregate, an enormous waste of labor and money. Therefore all church members who indulge in the practice should discontinue and discourage a habit so disgusting and so

fraught with evil. Christians who prayerfully consider the subject will feel conscientiously restrained from the use, production, or sale of the article. No person who uses or sells tobacco should be recorded a minister, or appointed an elder, or overseer, or clerk.

### *III. Arbitration.*

When differences arise between our members, by mutual concession and concension they should settle the matter between themselves ; but if an earnest effort in this direction prove unavailing, they are directed to proceed in the following manner : The party who believes himself wronged should take two of the overseers, or other Friends, and in their presence repeat the request for settlement.

If the case is plain and clear in the united judgment of the Friends called upon, they should advise a prompt settlement as justice demands. But if the case appears to be involved in some difficulty, they should advise the parties to choose

each a Friend, as arbitrators, and those thus chosen shall choose another Friend, and to these three the matter in dispute shall be submitted—the litigants binding themselves in writing to abide their award. Arbitrators should attend promptly to the business referred to them, giving the parties a full and fair hearing in the presence of each other, but listening to neither separately; neither should they let their sentiments be known to any one until they have come to a clear decision. Where arbitrators are at a loss for want of legal knowledge, they are at liberty to take such counsel at the joint expense of the parties. They should not reject any evidence, nor receive any, except in the presence of both parties.

If any of our members shall refuse to settle a difficulty, as advised above, they should be treated with; and if they do not give satisfaction by complying with the advice of Friends, or with the award, or shall satisfy the Monthly Meeting that the decision is an error, they shall be disowned.

If the Monthly Meeting becomes satisfied that a decision is unjust, prompt measures should be taken to see that justice is done by another arbitration or otherwise.

When the foregoing mode of procedure is, in the judgment of the overseers, impracticable without loss or injustice to the claimant or those whom he represents, recourse to the law is permitted, with the caution that Friends conduct themselves as Christians.

Ministers should not be chosen as arbitrators, lest their service in the Gospel be marred thereby.

#### *IV. Appeals.*

When any who have lost their right of membership under the Rules of Discipline think themselves aggrieved by the judgment of a Monthly Meeting, they may, after being informed of their non-membership, notify the first or second Monthly Meeting following (but no other) of their intention to appeal to the Quarterly Meet-

ing, which notification the Monthly Meeting shall enter on its minutes, and appoint two or more Friends to attend the Quarterly Meeting, with a copy of the proceedings in the case, signed by the Clerk, and to show the reasons upon which the judgment was founded.

The Quarterly Meeting shall refer the case to a committee, omitting the members of the Monthly Meeting from which the appeal came, and shall use discretionary power in regard to excusing persons against whom the appellant may object. This committee, after fully examining the case, shall by report confirm or reverse the judgment of the Monthly Meeting, as shall appear right.

The appellant may have an assistant (a member of our Society) to present his case, or assist in presenting it to the committee. When a case is decided, the appellant should be informed thereof as early as convenient, and if he is not satisfied with the decision, notice must be given to the first or second Quarterly Meeting following of his purpose to appeal

to the Yearly Meeting ; in which case the Clerk of the Quarterly Meeting shall record the notification, and three or more Friends shall be appointed to attend the Yearly Meeting, with copies of both the Monthly and Quarterly Meetings' minutes in the case, signed by the clerks. The Yearly Meeting shall appoint a committee to examine the records and hear the allegations and evidence on both sides, and make report of their judgment. When the Yearly Meeting gives a decision, it shall be final. The delegates from the Quarterly Meeting from which the appeal came shall inform said Quarterly Meeting and appellant relative to the decision of the case, at their earliest convenience. All committees, in cases of appeals, should present their reports in writing ; and when the decision of a subordinate meeting is reversed, state the reasons upon which their judgment is based. When the judgment of an inferior meeting is set aside on account of irregular proceedings, the case may be resumed at the discretion of overseers.

*V. Marriage.*

The vital essence of marriage is the uniting of the parties in reciprocal affection, which is the divine prerogative; and under this influence the union is so complete that our blessed Saviour testified, saying: "Wherefore they are no more twain but one flesh," adding in confirmation of the aforementioned prerogative: "What, therefore, God hath joined together, let not man put asunder."

Notwithstanding true conjugal union is of the Lord, yet it is reasonable and right that all marriages should be legally consummated before witnesses in a solemn manner, recognizing it as a divine ordinance; for which purpose we recommend the following rules:

The parties desiring to unite in marriage should inform the Monthly Meeting of which one or both of them are members, that they intend marriage with each other, which meeting shall enter the proposal on its minutes; and, if either party is a minor, consent of parents or guardians

must be given to the meeting ; and all are advised to consult their parents before entering into marriage engagements, and produce their consent to the Monthly Meeting, when it can be conveniently done.

If either party is a member of another Monthly Meeting, the Monthly Meeting where the proposition is introduced should have satisfactory information thereof, that the fact may be stated on the record.

When any of our members become satisfied to join in marriage with one not in membership with us, the same procedure is recommended as when both are members, the Monthly Meeting noting the fact of non-membership on its records.

If any objections have been presented to the overseers, which they shall judge reasonable, they should inform the Monthly Meeting, and a committee should be appointed to investigate and report, when the meeting may dismiss the case, or proceed in it, as shall appear right.

If no obstruction appears, the parties shall be left at liberty to accomplish their marriage according to our rules.



Monthly Meetings shall not, in any case, recognize marriage proceedings under circumstances which would violate the laws of the State in which the marriage is consummated.

Marriages under our rules shall be solemnized in a regular mid-week meeting, or at a meeting appointed by the Monthly Meeting.

Near the conclusion of the meeting the parties should stand up and, taking each other by the right hand, declare to the following effect, the man first :

“In the presence of the Lord, and before these witnesses, I take D. E. to be my wife, promising, with divine assistance, to be unto her a loving and faithful husband, until death shall separate us.”

And then the woman, in like manner :

“In the presence of the Lord, and before these witnesses, I take A. B. to be my husband, promising, with divine assistance, to be unto him a loving and faithful wife, until death shall separate us.”

The marriage certificate should then be read, to the following import :

“A. B., of——, in the county of——, State of——, son of C. and H. B., and D. E., daughter of F. and G. E., of——, having proposed marriage with each other in a religious meeting of the Society of Friends, held at——, and the case being considered by a Monthly Meeting of said Society, held at——, and no obstruction appearing, they are liberated to accomplish their marriage.

“And these presents may certify whom it shall concern, that, in consummation thereof, they appeared in a public meeting of said Society, held at——, on the ——day of——, A. D.——, and then and there took each other as husband and wife in the holy covenant of marriage; and did to these presents set their hands, she, according to the custom of marriage, adopting the name of her husband.

“And we, whose names are hereunto subscribed, being present, did, as witnesses thereto, set our hands the day and year above written.”

A committee of two men and two women Friends should be appointed to attend

marriages, place the marriage certificate in the hands of the Recorder, and make report of their care to the Monthly Meeting.

It being evident that the offspring of persons near of kin are much more frequently weak-minded, idiotic, or deformed, Monthly Meetings should not receive proposals of marriage from any so near as first cousins, or the children of half-brothers or half-sisters.

Friends should visit our members soon after their marriage, for their help and encouragement, as much depends on the adoption of religious habits at this important period.

In all cases of marriage, according to the foregoing rules, the newly-married husband should be careful to present to the proper officer at the county seat a certificate of the marriage, with the signature of the Clerk of the Monthly Meeting, as a heavy penalty is attached to a neglect of this duty. The following form will be appropriate :

*Marriage Certificate.*

State of ———, County of ———, ss.

To the District Court : This certifies

that, on the —— day of the —— month,  
 A. D. ——, at Friends' meeting-house,  
 or at the house of ——, in ——,  
 in said county, according to law and the  
 custom of the Society of Friends, ——,  
 of ——County, and State of ——, and  
 ——, of ——County, and State of ——,  
 were joined in marriage. S. M.

D. F. M.

Witnesses to the marriage :

A. M.

M. A.

The following course is recommended when a minister officiates at marriages not conducted under our rules : After seeing that the license has been obtained, have the parties stand and take each other by the right hand. Then, after such words as may be fitting the occasion, address them respectively by their full names, as follows :

To the man :—Dost thou, M——, in the presence of God and before these witnesses, take this woman, whose hand thou holdest, to be thy wife, promising with divine assistance, to be unto her a loving and

faithful husband, until death shall separate you?

Answer : I do.

To the woman :—Dost thou, N———, in the presence of God and before these witnesses, take this man whose hand thou holdest, to be thy husband, promising, with divine assistance, to be unto him a loving and faithful wife, until death shall separate you?

Answer : I do.

The minister shall then say : According to the laws of God and of the State of ———, I pronounce you husband and wife.

As this is one of the most solemn occasions of life the marriage ceremony should be attended with suitable religious exercises.

Ministers should report all marriages of Friends solemnized by them, both to the proper civil officer and to the Monthly Meeting of which the newly married persons are members.

*VI. Disagreement, Separation, and Divorce between Husband and Wife.*

If any members (husbands and wives) shall so far depart from the teaching and spirit of the Gospel, in violation of the solemn covenant of marriage, as to quarrel with each other; or, if either shall insult or abuse the other; or, if they shall cease to live together as husband and wife, thus disgracing themselves and the Church, let them be speedily dealt with; and if either or both refuse to submit their difficulties to the overseers, or other Friends chosen to settle the difference, or to abide by their decision and live together in harmony, they should be disowned.

But if either party manifest a willingness to comply with the advice of Friends, and to do his or her duty, such should not be censured for the wrong of the other, but should have the sympathy of Friends. And if any of our members, under extraordinary circumstances, incline to apply for divorce, they should request the advice of the Monthly Meeting in the case, which meeting should appoint a committee to investigate.

the subject in accordance with scriptural instruction. Individuals are not at liberty to proceed with such applications without the consent of the Monthly Meeting.

### VII. *Funerals.*

In view of the solemn circumstance of death, which so impressively reminds us of the uncertainty of life, and the need of a preparation for the life to come, it is advised that a meeting for worship be held at the funeral of each of our members, if circumstances will justify it.

Two Friends of each sex should be appointed by the Monthly Meeting in each meeting to attend and assist at the funerals of our members.

And two or more Friends should be appointed in each meeting to have the care of burial grounds, to keep them properly inclosed and in good order at the expense of the meeting. Persons not members, wishing to bury in our grounds, should apply to one of this committee and obtain permission therefor, and one or more of said committee should attend such funerals.

*VIII. Statistical Table.*

(See page 109).

Report of. . . . Meeting to. . . . Meeting :

Whole number of members last year. . . . .

Number of members this year :

Males. . . . . Females. . . . . Total . . . . .

Increase. . . . .

Decrease. . . . .

Number of births. . . . .

Number received on request. . . . .

Number received on certificate . . . . .

Number of deaths. . . . .

Number of removals . . . . .

Number of resignations. . . . .

Number of disownments. . . . .

Number of families. . . . .

Number of families who read the Holy Scriptures  
daily with devotion. . . . .Number of Monthly Meetings (answered by Quar-  
terly Meetings). . . . .Number of other meetings (answered by Quarterly  
Meetings). . . . .

Number of ministers last year :

Males . . . . . Females . . . . . Total. . . . .

Number added since last year :

Males . . . . . Females . . . . . Total. . . . .

Whole number of ministers. . . . .

Decrease since last year :

Males. . . . . Females. . . . . Total . . . . .

What per cent. of members habitually use tobacco. . . . .

What per cent. habitually used it last year . . . . .

No. discontinuing its use since last year :

Males. . . . . Females . . . . . Total. . . . .

Number engaged in manufacturing tobacco. . . . .

Number engaged in selling tobacco . . . . .

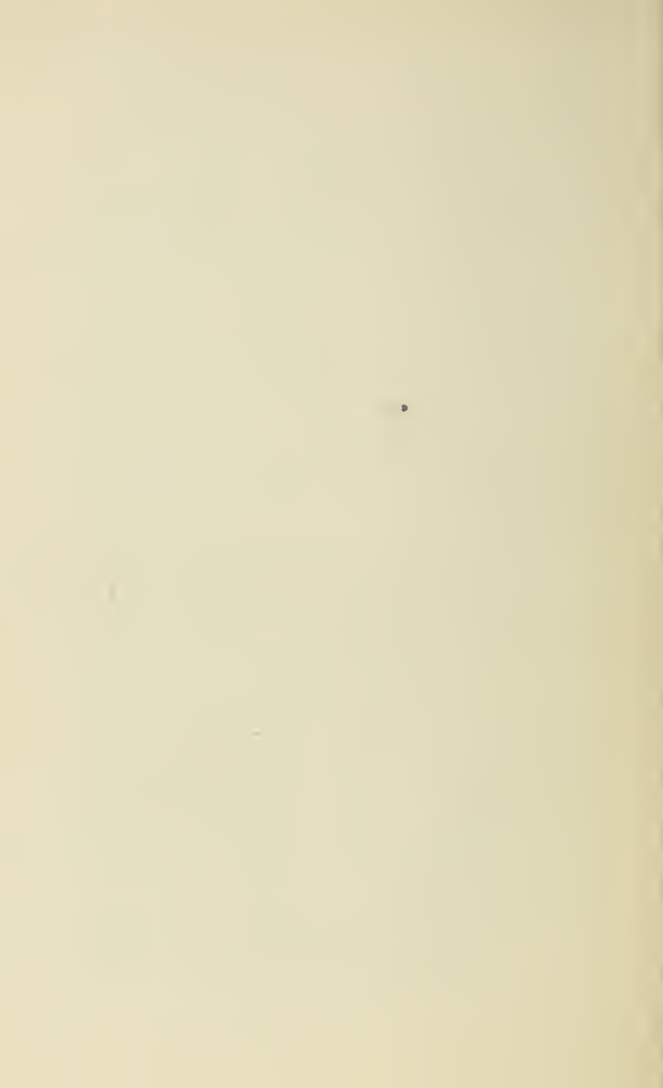


# VIII. Form of Record.

The following Form for Record is proposed, being simple and explicit.  
Monthly Meetings will procure suitable books for the purpose :

## GENERAL REGISTER OF THE MEMBERS OF OSKALOOSA

[Left hand page.]			[Right hand page.]		
Names of Members.	When Born.		Names of Parents.	Received by Birthright, Request or Certificate.	To whom Married.
	D.	Mo. Yr.			
MONTHLY MEETING OF FRIENDS, IOWA.					
Certificate granted, Disowned, or Deceased.	Where Buried.		Place Removed to.		Memoranda. (In noting how received, simply do it by one letter.)
	D.	Mo. Yr.			



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